

# THE CRITICAL REVIEW.

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For AUGUST, 1797.

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*Remarks on the Antiquities of Rome and its Environs: being a Classical and Topographical Survey of the Ruins of that celebrated City. Illustrated with Engravings. By Andrew Lumisden, Esq. Member of the Royal and Antiquary Societies of Edinburgh. 4to. 1l. 11s. 6d. Boards. Nicol. 1797.*

IT is not easy to exhaust the subject of the antiquities of the Roman metropolis. A new work, therefore, on this head, if executed with judgment, cannot but be an object of some attraction.

In the Introduction to this performance, a sketch is given of the history of the city of Rome. A town seems to have existed on the same spot before the time of Romulus, the reputed founder; and, in all probability, he only enlarged and improved it.

‘The first artists who ornamented Rome’ (says Mr. Lumisden) ‘were Tuscans. Solidity and even grandeur characterize their works: witness the foundations of the Capitol, and the remains of the Cloaca Maxima. Indeed the many Hetruscan monuments still preserved are a proof of the taste of that ingenious people in the fine arts.’ P. 7.

But the evident superiority of Grecian taste produced a neglect of Hetrurian models; and—

‘The magnificent buildings erected at Rome, towards the end of the republic and during the empire, were executed either by Greek artists, or by their Roman scholars.’ P. 7.

The author observes, that—

‘We must not form to ourselves the same idea of *Roma Quadrata*, founded by Romulus, consisting of a few huts built of wood and reeds, and confined to the Palatine hill, and of *Imperial Rome*, the capital of the world under the emperors.’ P. 12.

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A more unnecessary remark was never made ; for even the most ignorant readers never could entertain such an idea.

The body of the publication commences with an account of the gates of Rome, and of the most remarkable antiquities which appear on the roads leading from them. The outside of the Porta del Popolo, in the opinion of this writer, is worthy of the praise of elegance ; and this access to the city is magnificent. He invalidates the conclusions of Piranesi, with regard to the situation of the ancient Pons Milvius ; but he is inclined to adopt the sentiments of Zanche, respecting the site of Veii, though the grounds of the supposed discovery are not satisfactory.

Near the Porta Pia, is a building, which antiquaries consider as having formerly been a temple of Bacchus ; but Mr. Lumifden supposes it to have been the sepulchre of a daughter of the emperor Constantine. It is now used as a church, dedicated to St. Constanza.

In treating of the gate of St. Sebastian, our antiquary mentions the discovery of a sepulchre of the Cornelian family, in the year 1780, in a vineyard belonging to signor Saffi —

‘ The vault of this sepulchre’ (he says) ‘ is dug in the tuso, like the sand pits or catacombs ; in many places plastered over with a hard cement ; and the inscriptions, recording the names and honours of this illustrious family, are placed on the sides. The facing of the basement of the monument is of that volcanic stone, which the Romans call *peperino*, with a rustic cornice. The building above the vault seems to have been of a later period, and now serves for the foundation of the small house and offices of the vineyard. The discovery of this sepulchre has thrown some new light on the genealogy and history of the Scipios, as well as on ancient geography. Aided with these inscriptions, and the Roman historians, the learned M. Dutens has given a genealogical tree of the family of the Scipios. The pope, Pius VI. I am informed, has caused the sarcophagi and inscriptions to be removed from the vault, where they had remained untouched for so many centuries, to the museum of the Vatican. They are of *peperino*, before the luxury of marble had been introduced at Rome. The most remarkable of these monuments is that of Lucius Cornelius Scipio Barbatus, great-grandfather of Asiaticus and Africanus, who had been consul with Cneius Fulvius, in the year of Rome 455, i. e. thirty-five years before the first Punic war. It is an elegant piece of Doric architecture, which shows that Grecian taste was then known at Rome : and the inscription on it is the most ancient of any hitherto discovered.’ P. 79.



The remains of the mausoleum of Cæcilia Metella are more magnificent than the ruins of the Cornelian sepulchre—

‘ This mausoleum gives an high idea of the riches and grandeur of the person here interred. The lower part of it is square, and the upper part round. The walls are of a vast thickness, and incrusted with Tiburtine-stones of an immense size. An elegant frieze of marble runs round the whole, ornamented with rams’ heads, joined together with festoons, above which are pateræ and other decorations. The beautiful sarcophagus, in which lay the body of Cæcilia, now stands in the court of the Farnese palace. Untouched by barbarous hands, this sepulchre would have lasted whilst the earth remained: but in the low age, during the civil wars of the Roman barons, it was converted into a castle, and they built a parapet and port holes round its top. This seems to have been done by the Gætani family, for we find their arms on the gate of a considerable fortification which remains here. Above these arms there is carved a bull’s head, from which this place, probably, is now called Capo di Bove. Piranesi has not only published plates of this sepulchre, but has described the method by which the huge stones and marbles used in this building might have been raised.’ P. 104.

Proceeding to a survey of the seven hills of Rome, Mr. Lumisdén affirms that it is impossible to delineate an exact plan of the former state of the Capitoline hill. Plans and elevations have indeed been given of the buildings which adorned that celebrated scene; but these are merely ideal.

The Palatine hill, though it comprised the whole city in the time of Romulus, served only in the sequel for the imperial palace. Remains of this edifice are yet visible; but they are in a disjointed and defaced condition. Bianchini has pretended to give a plan of the structure; but we cannot fully depend on the accuracy of the representation.

Of the temples and other buildings which formerly stood on the Aventine hill, there are now no remains: but, near the eminence, vestiges of public granaries and magazines may be traced; and, on a plain in the neighbourhood, the ruins of the baths of Caracalla attract the admiration of strangers. In his remarks on the frequency of bathing among the Romans, Mr. Lumisdén takes notice of an indecent practice. ‘ In the licentious times of the empire,’ (he says) ‘ men and women seem to have bathed promiscuously together.’ The two sexes also bathe together in some of the *watering-places* of Great Britain, but not in a state of absolute nudity. In Russia, however, the custom of promiscuous bathing prevails, or lately did prevail, with all the circumstances of indecorous exposure.

The Celian hill exhibits various remains of aqueducts. On the Esquiline eminence, some ruins of the baths of Titus, as well as vestiges of a supposed palace of that emperor, are discoverable. The survey of the Viminal hill affords the author an opportunity of tracing a plan of the baths of Dioclesian, and of pointing out the respective uses of the different parts of the original structure. Near the seventh (or the Quirinal) hill, appears the beautiful column erected in honour of Trajan. Having given a description of this historical pillar, he adds —

‘ Besides the elegance of the sculpture, executed at the period when that art was in high perfection at Rome, we may consider this wonderful monument as a system of antiquities. For here we remark the manners, dress, discipline, arms, marches, forages, and encampments of the soldiers of that age; the Roman standards, as well as those of the enemy; bridges, passing of rivers, and the form of their ships; sieges, battles, victories, congresses, and peace; adlocutions of the emperor, triumphs, sacrifices, libations, victims, altars, the dresses of the priests, and various religious rites.’  
P. 221.

The mention of a building, commonly called the temple of Venus, has produced a remark which is applicable to the general system of pagan mythology, as far as the deities are concerned —

‘ Various names were given, and many temples and statues erected to Venus. It was Asia, the nursery of philosophy and superstition, that gave rise to her worship. The ancient philosophers of that country discoursed much on the origin of things, on the formation of the world, on the first principle and vivifying power. They represented the principle of generation under the figure of a goddess, who gives life to nature, and extends her empire over all. Vulgar eyes could not penetrate the mystery; hence they looked on the allegory as a real story, and the ingenious fable, invented for their instruction, became the source of all their errors. They gave a body to an abstract principle, which became an object of popular veneration, and was adored as a goddess, who presided over the reproduction of every being.’ P. 238.

With regard to the Pantheon, an opinion has been advanced by the jesuit Lazzari, importing, that it was not a temple, but only a part of the baths of Agrippa. This idea is too weakly supported to require refutation.

The following passage belongs to the description which Mr. Lumisdén has given of that edifice —

‘ Round



‘ Round the interior of the Pantheon, there were seven recesses or chapels, formed in the thickness of the walls. Each of these chapels is ornamented with two beautiful columns of giallo antico, fluted. Between these chapels there are altars; but these have been added since the temple was converted into a Christian church.

‘ The walls from the floor to the cornice were divided into compartments, and incrusted with precious marbles. The frize is of porphyry. Over the great cornice there is an attic, decorated with fourteen niches; between each niche were four pilasters, with panels of different marbles: but this part of the decoration was destroyed by Benedict XIV. whilst I was at Rome. The attic has an entablature, from which immediately springs the arch or vault which covers the whole. This arch for a considerable distance is divided into compartments, which are supposed to have been covered with sculptured plates of silver, but of which there is no vestige. Towards the summit the arch is plain. The Pantheon, being one of those temples which Vitruvius calls *hypæthra*, has no windows, and is only lighted from the summit by a circular opening, the diameter of which is about twenty-seven feet; it may properly be called its eye, and nobly is it lighted. Through this opening the rain indeed falls into the temple; but there is a reservoir, in the middle of the floor, for carrying it off; and for this reason the floor is not level, but slants to this centre.

‘ The roof of the Pantheon, now covered with lead, was formerly covered with plates of gilded brass. These, however, as well as the silver and other metals that enriched the inside of the arch, are said to have been carried away by Constant II. in his visit to Rome, about the year 655.’ p. 282.

The Colosseo, or the amphitheatre of Vespasian, is delineated with accuracy. The account of it is introduced by observations on the barbarous combats which were exhibited within the buildings of that denomination, and (in earlier times) in the forum or circus.

‘ The first public exhibition of this sort, seems to have been in the 490th year of Rome; when, at the instance of the Bruti, three couples of gladiators fought, in memory of their deceased father, and to do honour to his obsequies. Afterwards, to flatter the people, great personages, and whoever were elected into certain offices, particularly that of ædile, presented combats of gladiators, as a grateful acknowledgment for the favour conferred on them. They were called *munera*, donatives or gifts.

‘ From Pliny we learn that the first show of wild beasts, brought into the circus, was in the year of Rome 502. They were the elephants taken from the Carthaginians, on the victory obtained by Lucius Metellus, in Sicily. But the making them fight was only

introduced about the middle of that age. However, luxury increasing with riches, Marcus Scaurus, in his ædileship, exhibited one hundred and fifty tigers, five crocodiles, and an hippopotamus. But Pompey, on dedicating his theatre, exceeded all the shows hitherto given to the people. He presented four hundred and ten tigers, five hundred lions, a number of elephants; the lynx, the rhinoceros, and other large beasts, many of which were brought from Æthiopia. Julius Cæsar, when ædile, gave the people a combat of three hundred and twenty couple of gladiators: but, after he ended the civil war, he divided his hunting games so as to last five days. In these shows five hundred men on foot, and three hundred on horseback, were made to fight with twenty elephants, on whose backs turrets were placed, and defended by sixty men.

The huntings of wild beasts having become so magnificent, it was necessary to contrive a building where they might be performed more conveniently than in the circus. Because the length of the circus, proper for the chariot races, was improper for these combats; the distance, as well as elevation of the spina and metæ, rendering it difficult for the people to see. And, indeed, no form of building could be better calculated for such shows than an amphitheatre, which is two theatres joined together. Here the spectators, placed round a circle or oval, with nothing to interrupt their view, and secured from the danger of the wild beasts, could fully enjoy the sight of these favourite shows.

The amphitheatres at first were only temporary, and built of wood. The first built of stone was that erected in the Campus Martius by Statilius Taurus, in the time of Augustus; and which was probably constructed after the death of Vitruvius, since he takes no notice of such a building. But the most magnificent ever erected was this of Vespasian. Nor did Martial without reason assert, that the pyramids and mausoleums of Egypt ought to yield to it in grandeur.' P. 332.

The work is enlarged by an Appendix, which contains, among other detached pieces, a narrative of an excursion to Tivoli, and accounts of Præneste, Albano, and Herculaneum. The description of the last mentioned spot would more properly accompany an examination of the antiquities of Naples and its environs, than a work which bears the present title.

This production displays industry, accuracy, and taste: but it does not abound with originality of remark; and the author appears more as a *virtuoso* than as an elegant writer.

Miscel.



*Miscellanies ; or, Literary Recreations. By I. D'Israeli.*  
8vo. 7s. Boards. Cadell and Davies. 1796.

MR. D'Israeli is already known to the lovers of literature, as one who makes a good deal of general reading subservient, not only to his own amusement, but to that of the public. The present volume consists of short unconnected essays, on a variety of subjects. They are not only unconnected with each other, but have, many of them, no leading thread of argument or regular train of thought which runs through the piece, giving it the character of a finished whole. The essays, except that the language is more studied, have rather the air of conversation amongst cultivated people, pursued not so much with a view to close discussion, as to deliver what may be said on any subject with brilliancy and point. In this they probably meet the taste of the public, to whom this kind of light reading is generally agreeable. The Preface is an essay; it turns upon the character of reviews and reviewers; most of the observations we acquiesce in: but when he blames a reviewer for saying what an author *is not*, with which he says the public has nothing to do, we must beg leave to distinguish. If an author wants qualities which are foreign to the nature of his work, and which he does not pretend to have, it would certainly be equally invidious, as unnecessary, to point out his deficiency; but if he wants those which from the very nature of his subject he ought to possess, it *does* then become necessary 'to enumerate what an author is not.'—'Sometimes we are informed,' (Mr. D'Israeli says) 'that an author is lively and ingenious, but not profound and learned.' If this were said of the dialogue of a comedy, the criticism would indeed be impertinent, because depth and learning do not enter into the nature of the work; but if it were said of a writer of controversy on important subjects, the remark would be proper, because a controversial writer ought to be profound and learned; and if he is not, it is fair matter of censure. Again, it may be said, without any censure, merely by way of distinction, of works which, like essays, may be either lively and ingenious, or profound and learned, according to the turn and talents of the author. It merely tells the reader what he has to expect. With regard to the impartiality which ought to be maintained by reviewers towards different parties, we entirely agree with him.

\* It is one of the inconveniencies attached to literature, that, in contending times like the present, every ingenuous writer must inevitably offend the two vast divisions, in which we may now class

the European public. As every thing in this world revolves in a circle, and our follies, and our errors, are dull repetitions of former follies, and former errors; this, also, was a complaint of that amiable literary character, Erasmus, who, in his stormy age of revolutions, tells us, that works of mere literature, were always confounded by the one party, as aids to Luther, or by the other, as servilities to the court of Rome. A writer on literary topics, is now placed on a sharp precipice between politics and religion; and the public reward of all his anxieties, and all his toils, consists in the mutual denunciations of two dishonest factions. Literary investigation is allied neither to politics nor religion; it is a science consecrated to the few; abstracted from all the factions on earth; and independent of popular discontents, and popular delusions. Men of letters, of all professions, are alone privileged to repeat the verses of a philosophic poet,

‘ ———— Nous y sommes  
Contemporains de tous les hommes,  
Et citoyens de tous les lieux.’ P. xx.

If we have dwelt long upon the Preface, it is in deference to the opinion of the author, who says, in a subsequent essay —

‘ It argues a deficiency of taste to turn over an elaborate preface unread; for it is the odour of the author’s roses; every drop distilled at an immense cost.’ P. 77.

The first essay is ‘on *Miscellanies*,’ of which mode of writing it is a panegyric, but it is *not* (Mr. D’Israeli will pardon us) very close or connected.

The second turns on the question (a question, on both sides of which much may be urged) whether the artist or the man of taste is the best judge of his labours. In this there are many just observations given in elegant language, though now and then too *recherché*, as in the following passage —

‘ The fever of envy will disorder the finest vision, and the chillness of personal dislike will freeze the faculties into a fatal torpor.’ P. 24.

Speaking of the partiality which an author naturally feels for his own manner, he has the following apology for Goldsmith, in which his excellencies are contrasted to those of Johnson, with much felicity of expression —

‘ Goldsmith might have preferred the felicity of his own genius, which like a native stream flowed from a natural source, to the elaborate powers of Johnson, which in some respect may be compared to those artificial waters which throw their sparkling currents in the



the air, to fall into marble basons. He might have considered that he had embellished philosophy with poetical elegance, and have preferred the paintings of his descriptions, to the terse versification and the pointed sentences of Johnson. He might have been more pleased with the faithful representations of English manners in his Vicar of Wakefield, than with the borrowed grandeur, and the exotic fancy of the oriental Rasselas. He might have believed, what many excellent critics have believed, that in this age comedy requires more genius than tragedy, and with his audience he might have infinitely more esteemed his own original humour, than Johnson's turgid declamation. He might have thought that with inferior literature he displayed superior genius, and with less profundity, more gaiety. He might have considered that the facility and vivacity of his pleasing compositions were preferable to that art, that habitual pomp, and that ostentatious eloquence which prevail in the operose labours of Johnson. No one might be more sensible than himself, that he, according to the happy expression of Johnson (when his rival was in the grave) "*tetigit et ornavit.*" Goldsmith therefore without any singular vanity, might have concluded from his own reasonings, that he was not an inferior writer to Johnson; all this not having been considered, he has come down to posterity as the vainest and the most jealous of writers; he whose dispositions were the most inoffensive, whose benevolence was the most extensive, and whose amiableness of heart has been concealed by its artlessness, and passed over in the sarcasms and sneers of a more eloquent rival, and his submissive partizans.'  
p. 30.

Mr. D'Israeli concludes with deciding, that the most unfit person to decide on a performance is an artist himself; and that taste will appreciate works better than genius. The next, 'on Style,' shows off to advantage the writer's own. The next tells us, what is very true, 'that children read fables as histories, but the philosopher reads histories as fables.'

The next contains some strictures 'on Diaries and Self-biography,' with a singular instance of vanity in Cantenac, a French writer, in drawing his own character.

'The Character of Dennis the Critic' seems to be written with a certain degree of spleen, from the author's having been trying, as he tells us, to get through the works of Dennis, which he found (nor is it to be wondered at) a task beyond his patience. But of how many works may that be now said, which have attracted and indeed deserved the attention of their day!

The next essay contrasts 'Erudition and Philosophy,' in which he borrows the French word, an '*erudit*;' but it does not harmonise well with an English sentence. '*A man of erudition*' gives

gives sufficiently the sense of *un erudit*. 'Erudition' (Mr. D'Israeli says) 'is a rod in the hand of a Prideaux, and a sceptre in the hand of a Gibbon.' Notwithstanding this severe stricture, Prideaux will always be consulted where information is wanted. But our author is fond of the lighter works, as appears from the next, 'on Poetical Opuscula.' He thinks, and perhaps with justice, that the French excell us in elegant complimentary productions, and *vers de société*. Yet though we have not the name of the Madrigal, the Rondeau, and others of that species, we possess numbers of elegant pieces which, under the simple title of *copies of verses*, display great variety of thought and felicity of expression. Doddsley's Miscellanies alone would furnish a rich assortment.

'On the Enlightened Public, and the Age of Reason.'—  
'Of Licensers of the Press.'—'On Reading.'

The first of these exposes some romantic notions which modern philosophers have fallen into, of an improved state of the world.—The second contains some curious anecdotes of the bigotry and intolerance of past ages. We devoutly wish we may always have them to seek in past ages only.—The third contains many good practical rules for making our reading turn to the best account.

'Nor is it always necessary, in the pursuits of learning, to read every book entire. Perhaps this task has now become an impossibility, notwithstanding those ostentatious erudits, who, by their infinite and exact quotations, appear to have read and digested every thing; readers, artless and honest, have conceived from such writers, an illusive idea of the power and extensiveness of the human faculties. Of many books it is sufficient to seize the plan, and to examine some of its portions. The quackery of the learned, has been often exposed; and the art of quoting fifty books in a morning, is a task neither difficult nor tedious. There is a little supplement placed at the close of every volume, of which few readers conceive the utility; but some of the most eminent writers in Europe, have been great adepts in the art of index-reading. An index reader is, indeed, more let into the secrets of an author, than the other who attends him with all the tedious forms of ceremony; as those courtiers who pay their public devoirs at court, are less familiar with the minister, than the few who merely enter the chamber of audience, and who generally steal up the back stairs, and hold their secret consultations with the minister himself. I, for my part, venerate the inventor of indexes; and I know not to whom to yield the preference, either to Hippocrates, who was the first great anatomiser of the human body, or to that unknown labourer in literature, who first laid open the nerves and arteries of a book.

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\* It may be unnecessary also, to read all the works of an author, but only to attach ourselves to those which have received the approbation of posterity. By this scheme we become acquainted with the finest compositions in half the time those employ, who, attempting to read every thing, are often little acquainted with, and even ignorant of the most interesting performances. Thus of Machiavel, it may be sufficient to read his Prince and his History of Florence; of Milton nearly all his poetry, little of his prose, and nothing of his history; of Fielding's twelve volumes, six may be sufficient; and of Voltaire's ninety, perhaps thirty may satisfy. Of lord Chesterfield's Letters, the third volume is the essential one, and concentrates the whole system. A reader is too often a prisoner attached to the triumphal car of an author of great celebrity, and when he ventures not to judge for himself, conceives, while he is reading the indifferent works of great authors, that the languor which he experiences, arises from his own defective taste. But the best writers, when they are voluminous, have a great deal of mediocrity; for whenever an author attains to a facility in composition, the success of his preceding labours, not only stimulate him to new performances, but prejudice the public in their favour; and it is often no short period before the public, or the author, are sensible of the mediocrity of the performances.

\* On the other side, readers must not imagine that all the pleasures of composition depend on the author; for there is something which a reader himself must bring to the book, that the book may please. There is a literary appetite which the author can no more impart, than the most skilful cook can give an appetency to the guests. When cardinal Richelieu said to Godeau, that he did not understand his verses, the honest poet replied, that it was not his fault. It would indeed be very unreasonable, when a painter exhibits his pictures in public, to expect that he should provide spectacles for the use of the short-sighted. Every man must come prepared as well as he can. Simonides confessed himself incapable of deceiving stupid persons; and Balzac remarked of the girls of his village, that they were too silly to be deceived by a man of wit. Dullness is impenetrable; and there are hours when the liveliest taste loses its sensibility. The temporary tone of the mind may be unfavourable to taste a work properly, and we have had many erroneous criticisms from great men, which may often be attributed to this circumstance. The mind communicates its infirm dispositions to the book, and an author has not only his own defects to account for, but also those of his reader. There is something in composition, like the game of shuttlecock, where, if the reader does not quickly rebound the feathered cork, to the author, the game is destroyed, and the whole spirit of the work falls extinct.

\* A frequent impediment in reading, is a disinclination in the mind,

mind, to settle on the subject; agitated by incongruous and dissimilar ideas, it is with pain that we admit those of the author. But it is certain, that if we once apply ourselves, with a gentle violence, to the perusal of an interesting work, the mind soon assimilates the subject; the disinclination is no more, and like Homer's chariot wheels, we kindle as we roll. The ancient rabbins, who passed their days in their madrasses or schools, and who certainly were great readers of their most voluminous Talmud, advised their young students to apply themselves to their readings, whether they felt an inclination or not, because, as they proceeded, they would find their disposition restored, and their curiosity awakened. Philosophy can easily account for this fact; it is so certain, and acts with such power, that even indifferent works are frequently finished, merely to gratify that curiosity which its early pages have communicated. The ravenous appetite of Johnson for reading, is expressed in a strong metaphor, by Mrs. Knowles, who said, "he knows how to read better than any one; he gets at the substance of a book directly; he tears out the heart of it." P. 194.

The two next have nothing particularly striking.

The three following tend to show that excellence neither depends on the influence of the climate, nor even on peculiar abilities, but is chiefly the result of industry and favouring circumstances. Much, no doubt, depends upon these; yet we can never subscribe to the following sentence—

'Every man of common organisation has the power of becoming a man of genius, if to this be added a solitary devotion to art, and a vehement passion for glory.' P. 254.

In a man of common organisation, we suspect that *a solitary devotion to his art* would only produce a pedant; and *a vehement passion for glory*, a coxcomb. Yet we think the common idea, that there are as many kinds of genius as there are modes of employing it,—a genius for poetry, another genius for painting, another for botany, &c.—a very erroneous one. Strong parts may probably be turned to any one of a great variety of pursuits, according as circumstances give the first impulse, or voluntary application compels the mind to follow a particular direction; but the man who wants those original powers, will be marked with the stamp of mediocrity, whatever he pursues, and whatever be his earnestness to excell.

The next points out the track of imitation in many of the most celebrated writers—

'Our own early writers have not more originality than modern genius may aspire to reach. To imitate and to rival the Italians and the French formed their devotion. Chaucer, Gower, and  
Gawin



Gavin Douglas, were all spirited imitators, and frequently only masterly translators. Spenser, the father of so many poets, is himself the child of the Ausonian Muse; in borrowing the fancy of the Italian poetry, he unhappily adopted its form. Shakespeare has liberally honoured many writers by unsparing imitations; he has availed himself of their sentiments, their style, and their incidents. His Oberon was taken from a French romance, and his Fairies are no more his own original invention, than the Sylphs are of Pope. Milton is incessantly borrowing from the poetry of his day. In the beautiful *Mask of Comus* he preserved all the circumstances of the work he imitated. The *Paradise Lost* is believed to have been conceived from a mystery, and many of its most striking passages are taken from other poets. Tasso opened for him the Tartarean gulph; the sublime description of the bridge may be found in Sadi, who borrowed it from the Turkish theology; the paradise of fools is a wild flower, transplanted from the wilderness of Ariosto. Jonson was the servile slave of his ancient masters; and the rich poetry of Gray is a wonderful tissue, woven on the frames, and composed with the gold threads of others. To Cervantes we owe Butler; and the united abilities of the three great wits, in their *Martinus Scriblerus*, could find no other mode of conveying their powers, but by imitating at once, *Don Quixote* and *Monfieur Oufle*. Pope, like Boileau, had all the ancients and moderns in his pay; the contributions he levied were not the pillages of a bandit, but the taxes of a monarch. Swift is much indebted for the plans of his two very original performances. The *Travels of Gulliver*, to the *Voyages of Cyrano de Bergerac*, to the *Sun and Moon*; a writer, who, without the acuteness of Swift, has wilder flashes of fancy. Dr. Warton has observed many of his strokes in bishop Godwin's *Man in the Moon*, who, in his turn, must have borrowed his work from Cyrano. The *Tale of a Tub* is an imitation of the once popular allegory of the three invisible rings which a father bequeathed his children, and which were the Jewish, Christian, and Mahomedan religions; as this tale is also of the history of Fontenelle's *Mero and Enegue*. (Rome and Geneve). Dr. Ferriar's *Essay on the Imitations of Sterne* might be considerably augmented; the Englishman may be tracked in many obscure paths; in such neglected volumes, as *Le Moyen de parvenir*, and the *Ana*; besides Burton and *Martinus Scriblerus*. Such are the writers, however, who imitate, but are inimitable!

‘ We will now, quitting Britain, make a short excursion round the rest of Europe, and visit some of our neighbours, that we may not imagine they enjoy a superiority over our own fellow citizens. Montaigne, with honest naïveté, compares his writings to a thread that binds the flowers of others; and that by incessantly pouring the waters of a few good old authors into his sieve, some drops fall upon his paper. The good old man elsewhere acquaints us with a

certain stratagem of his own invention, consisting of his inserting whole sentences from the ancients, without acknowledgment, that the critics might blunder, by giving nazardes to Seneca and Plutarch, while they imagined they tweaked his nose. Petrarch, who is not the inventor of that tender poetry of which he is the model, and Boccaccio, called the father of Italian novels, have alike profited by a studious perusal of writers, who are now only read by those who have more curiosity than taste. Boiardo has imitated Pulci, and Ariosto, Boiardo. The madness of Orlando Furioso, though it wears, by its extravagance, a very original air, is only imitated from Sir Launcelot in the old romance of *Mort Arthur*, with which the late Mr. Warton observes, it agrees in every leading circumstance. Tasso has imitated the *Iliad*, and enriched his poem with episodes from the *Eneid*. It is curious to observe, that even Dante, wild and original as he appears, when he meets Virgil in the *Inferno*, warmly expresses his gratitude for the many fine passages for which he was indebted to his works, and on which he says he had "long meditated." Moliere and La Fontaine are considered to possess as much originality as any of the French writers; yet the learned Menage calls Moliere "un grand et habile picoreur," and Boileau tells us, that La Fontaine borrowed his style and matter from Marot and Rabelais, and took his subjects from Boccaccio, Poggius, and Ariosto. Nor was the eccentric Rabelais the inventor of most of his burlesque narratives, and he is a very close imitator of Folengo, the inventor of the macaronic poetry, and not a little indebted to the old *Facezie* of the Italians. Indeed Marot, Villon, as well as those we have noticed, profited by the authors, anterior to the age of Francis I. Bruyere incorporates whole passages of Publius Syrus in his work, as the translator of the latter abundantly shews. To the Turkish Spy was Montesquieu beholden for his Persian Letters, and a numerous croud are indebted to Montesquieu. Corneille made a liberal use of Spanish literature; and the pure waters of Racine flowed from the fountains of Sophocles and Euripides.' P. 315.

In the essay 'on the Influence of Women,' Mr. D'Israeli falls into a fault not uncommon with authors, — the speaking of the *fair* (as they are quaintly called), and every thing relating to them, with a certain degree of affectation. It is, besides, very trite; and the following observation is as remote from decency as it is from argument —

'That peculiar animation which vivifies their lively perceptions, has been considered as something supernatural, and we can easily conceive that the afflatus of prophecy must ever have displayed a more touching illusion in the agitated and picturesque countenance of a woman, than in the more hard and labouring visage of a prophet; I conceive that the Grecian Pythia, the Roman Sibyl, and the



the Pythonissa of the Hebrews, must have communicated a more celestial inspiration, with their copious tresses luxuriating on their palpitating bosom, their vivacious eyes, and their snowy arms, than even a passionate Isaiah, or a weeping Jeremiah.' P. 345.

Nor is the succeeding essay 'on the Alliance between Love and Religion,' free from strokes which show much grossness of imagination; for what else could lead the author to censure the really beautiful sentiment of Catharine, the Romish saint, when she exclaimed, 'how unhappy must the damned be, since they are deprived of the pleasure of *loving*!' as if by that term she meant to refer to the sensual pleasures of a Mahometan paradise?

A comparison of 'French and English Poetry' forms the last essay.

The chief thing Mr. D'Israeli has studied in these essays, is evidently style. This is brilliant, sparkling, and evinces an elegant taste for literary composition; but the *limæ labor* is too apparent; and we are often disgusted by affected words and phrases, such as *the amatorial passion* — *to domiciliate a foreign idiom* — *the exility of an object* — *evanescencies* — *to variegate with variety* — *orgasm* — *to feast the appetency of the mind* — *to employ an ornament artistly* — *we scarce glance at the glittering of a star, but we gaze with delight on the coruscations of a meteor.* — Sometimes, where his expressions are more happily chosen, although they do not possess the charm of simplicity, yet they are not devoid of a certain degree of beauty; as, *these writers solicit the ear by a numerous prose, and expand their ideas on a glittering surface.*

'It is the pleasing labour of genius to amplify into vastness, to colour into beauty, and to arrange the objects which occupy his meditations, with a secret artifice of disposition.' P. 61.

Of the observations themselves, enough has been quoted, to give the reader an opportunity of forming his own opinion, with regard to the degree of depth or originality to which they may lay claim.

*Discourses on the Providence and Government of God. By Newcome Cappe. 8vo. 4s. Boards. Johnson. 1795.*

WE have received much pleasure from the perusal of these discourses. The author entertains a just and serious sense of the attributes of God, which he explains in an interesting manner. At the beginning of the work is an analysis of

of the contents, from which our readers may see what is to be expected in the perusal of them.

### DISCOURSE I.

‘ The ordinary as well as the extraordinary events of life proceed from God — Important practical uses of this belief — The doctrine contained in the text, (“ Who is he that saith, and it cometh to pass, when the Lord commandeth it not?”) may be understood either as relating to all the operations of God, or, in a more limited acceptation, as relating to extraordinary instances of his interposition — State of the prophet’s mind in reflecting on the calamities of his country — The advantage of faith founded on just principles — Consolations to be derived from it — View of the doctrine as deducible from the text —

- ‘ 1. In its more limited,
- ‘ 2. In its universal acceptation.

### DISCOURSE II.

‘ 1. To foreknow and to foretell futurities is the peculiar characteristic of divinity — Of the knowledge requisite in order to prophecy — Such perfection of knowledge only in God.

‘ 2. Every prophet as such is entitled to respect, and every religion supported by prophecy is divine.

‘ No reasonableness, or excellence of any doctrine, a conclusive argument of divine inspiration, if not supported by miracles performed, or prophecies fulfilled — Peculiarity in the circumstances of the Jewish prophets — Wisdom of that peculiarity — No credit to be derived from it by pretenders to prophecy, under any other dispensation — Ample proof of the truth of christianity, both from miracles and prophecy — No doctrine, therefore, or institution, deserving of credit, but so far as they concur with the gospel of Christ — Our obligations to obey its injunctions — Admonitions so to do — Its importance in life, and in death.

### DISCOURSE III.

‘ General design of the ensuing discourses —

‘ I. To give some idea of the government of God with respect both to its nature and its extent.

‘ II. To state some of the reasons by which this doctrine is supported.

‘ III. To inquire what influence it ought to have upon our temper and our conduct.

‘ What is meant by the providence of God — What that doctrine affirms, and what it denies — That this government of God extends to all — To animate, inanimate, sensible, intelligent and moral beings — In what manner it extends to them.’ P. ix.

The first general head affords matter for part of the third,  
for



for the fourth, fifth, sixth, and seventh discourses. The observations on the second general head are contained in the eighth, ninth, and tenth discourses. The remaining discourses are dedicated to the third general head; and many practical lessons are given with great earnestness. The last discourse deserves general attention in an age like this, when there seems to be no medium, and persons are apt to run into the extremes of either fanaticism or indifference.

‘ If without God nothing comes to pass, most important to maintain and cultivate the spirit of devotion,

‘ What is meant by the spirit of devotion.

‘ The interesting point of view in which the truly devout see the various phenomena of nature — Effects upon such a mind of prosperity or adversity — Of the kindness of others — Happiness of such a temper — Its conformity to the doctrine of God’s universal empire — Suitableness and propriety of it — Worldliness and dissipation enemies to its growth — Deduction thence — The spirit of devotion needs to be tended and cultivated — Youth the best season for the acquisition of it — Exhortation to the young — Danger from the prejudices, customs, and manners of the world — What would, in time, be the effect of these, even where contrary habits are formed — Miserable state of indevout old age — Pleasures of true devotion.’ P. xix.

This mode of analysing discourses will be useful in all families which retain the excellent custom of devoting some part of the Sunday to domestic instruction. From want of interesting the judgment, the reading of the sermon is considered as an *opus operatum*; and no inquiry is made whether any knowledge has been derived to the hearers from the performance of this office. We should recommend, therefore, to the father of the family to read over two or three times the analysis of the discourse, so as to understand it thoroughly by himself: he should read it then to the family, and suggest some useful hints from himself; and in the course of reading he might point out where the respective parts of the analysis come in. At the conclusion of the discourse he might read the analysis again, which would now afford some useful matter of inquiry: and if he conducts this part of his office with temper and seriousness, he will not only perceive whether his hearers have understood him or not, but may put them in the way of deriving considerable advantage from such an exercise. The discourse should then be left in the kitchen for the ensuing week, that any of the servants at their leisure might review their last Sunday’s meditations. These sermons, thus read twice over in the course of the year, will excite matter for the best reflections in the family: and if the younger clergy

would read them over in the same manner, compare the analysis with the discourse, confide the general contents to memory, and after a sufficient time make them the subject of a Sunday's discourse, and pen down their own thoughts, they would find the benefit in the greater interest which their hearers would take in such compositions.

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*Letters written during a short Residence in Spain and Portugal, by Robert Southey. With some Account of Spanish and Portuguese Poetry. 8vo. 7s. Boards. Robinsons. 1797.*

MR. Southey, already known to the literary world by the early brilliancy of his poetic genius, in this volume appears before the public in the character of a tourist, not however quitting entirely that of a poet, since his letters are interspersed with many translations from the Spanish and Portuguese, and prefaced by a pleasing copy of verses, entitled *Retrospective Musings*. Mr. Southey landed at Corunna, and travelled through the wild scenery of Galicia and Leon to the plains of Madrid, where he stayed a few days; from thence he proceeded through Truxillo, Merida, Badajos, &c. to Lisbon. His manner of writing is lively and entertaining: and though the volume before us must yield, in point of information, to the fuller accounts given us of these countries by travellers who have resided in them longer and seen more; it bears every where the marks of a sensible and acute mind, alive to the best interests of mankind; and the author's taste and love of literature have given it a variety not always found in works of this nature. A good part of our author's time was necessarily spent in inns, the dirt and disagreeableness of which are the object of much lively satire. Indeed the mass of both Spaniards and Portuguese seem to be still plunged in the most deplorable ignorance, and far from enjoying the common comforts of civilised life. *No innovation* is their motto. As a specimen —

‘ We proceeded two leagues further to Griteru, over a country of rocks, mountains, and swamps. The Venta there exceeded all my conceptions of possible wretchedness. The kitchen had no light but what came through the apertures of the roof or the adjoining stable. A wood fire was in the middle, and the smoke found its way out how it could, of course the rafters and walls were covered with soot. The furniture consisted of two benches and a bed, I forbear to say how clean. The inhabitants of the stable were a mule and a cow; of the kitchen, a miserable meagre cat, a woman, and two pigs, who were as familiar as a young lady's lap dog. I never saw a human being disfigured by such filth and squalidness as the woman;



woman; but she was anxious to accommodate us, and we were pleased by her attempt to please us. We had brought an undrest rump of beef from Coruna, and fried some stakes ourselves; and as you may suppose, after having travelled twenty miles, at the rate of three miles an hour, almost breakfastless, we found the dinner excellent. I even begin to like the wine, so soon does habit reconcile us to any thing. Florida Blanca has erected a very good house at this place, designed for a posada, but nobody will tenant it! The people here live in the same sty with their swine, and seem to have learnt their obstinacy as well as their filth.' P. 36.

The inconveniences travellers are exposed to when the king of Spain takes it into his head to travel, are thus described—

'We entered upon the new road before we reached the village of Labajos. Here we have received the pleasant intelligence that the royal family are going to Seville, and that the Portuguese court are to meet them on the frontiers.

'You will wonder what difference their movements can possibly make to us; for in England, if his majesty passes you on the road, you say—"There goes the king," and there's an end of it; but here, when the court think proper to move, all carriages, carts, mules, horses and asses are immediately *embargoed*. Thank God, in an Englishman's dictionary you can find no explanation of that word.

'Know then, that during this *embargo*, all conveyances may be seized for the king's use, at a fixed price, which price is below the common charge; and if any of the king's court, or the king's cooks, or the king's scullions, want a carriage, and were to find us upon the road, they might take our's and leave us with our baggage in the high way; at a time when we could procure no vehicle, no beasts, no house room, and even no food; for the multitudes that follow the king fill all the houses and devour all the provisions.' P. 101.

Again—

'The king set off on Monday last; his retinue on this journey consists of seven thousand persons! and so vain is his Most Catholic majesty of this parade, that he has actually had a list of his attendants printed on a paper larger than any map or chart you ever saw, and given to all the grandees in favour. We were in hopes of securing a carriage through the marquis Yrandas's interest. This nobleman during the war was in disgrace, but when pacific principles gained the ascendancy at court, he was recalled from a kind of banishment at his country seat, and sent to negotiate the peace, which was afterwards concluded by Yriarte, a brother of the poet, since dead. The intelligence he gives us is very unfavourable to men who are in haste. The court will not be less than fifteen days

on the road with us; no interest can secure us a carriage; and if we can get one to set out, it will probably be taken from us on the way by some of their retinue; and there is no accommodation at the posadas, for, independent of the common attendants, six hundred people of rank were obliged to lie in the open air the first night; nor can we go a different road without doubling the distance; for were we to attempt to enter Portugal by Ciudad Rodrigo, and the province of Tras os Montes, if the rains which are daily expected should overtake us, the mountain torrents would be impassable.

‘ His majesty’s title to the crown of Corsica has been virtually acknowledged here in a singular manner. A Corsican, in some trifling quarrel concerning a plate at dinner, stabbed a man on Sunday last, and took shelter in the house of the English ambassador. These things are common here: I never passed through a village without seeing three or four monumental crosses in it; and as it can hardly be supposed that a banditti would attack in an inhabited place, it is fair to conclude that these monuments are for men who have been stabbed in some private quarrel. Their long knives are very convenient. Detection is easily avoided in this country, and conscience soon quieted by the lullaby of absolution!’

‘ The old palace of Buen Retiro is converted into a royal porcelain manufactory; the prices are extravagantly high, but they have arrived to great excellence in the manufacture. The false taste of the people is displayed in all the vases I saw there, which, though made from Roman models, are all terminated by porcelain flowers! In the gardens of his majesty, who is a great sportsman, occasionally shoots, and high scaffolds are erected in different parts for his markers to stand upon: here also he amuses himself with a royal recreation similar to what boys call Bandy in England; he is said to play very well, but as this august personage is ambitious of fame, he is apt to be very angry if he is beaten. Did you ever see two boys try which could bring the other on his knees by bending his fingers back? The king of Spain is very fond of this amusement, for he is remarkably strong: a little time ago there was a Frenchman in great favour with him, because he had strength enough to equal his majesty in all these sports, and sense enough to yield to him. One day when they were thus employing themselves, the king fancied his antagonist did not exert all his force; and as his pride was hurt, insisted upon it in such a manner that the Frenchman was obliged to be in earnest, and brought him to the ground. The king immediately struck him in the face.’ P. 116.

Again —

‘ The wild boars who inhabit this forest, and the tame swine who are admitted there to board and lodging, have not injured it: even the monks appear to respect its age and beauty, and satisfied with regularly stripping the bark, suffer the old trees to remain venerably



nerably picturesque. But we are now following the court closely, and never did I witness a more melancholy scene of devastation! his Most Catholic majesty travels like the king of the gypsies: his retinue strip the country, without paying for any thing, sleep in the woods, and burn down the trees. We found many of them yet burning: the hollow of a fine old cork-tree served as a fire-place. The neighbouring trees were destroyed for fuel, and were a brisk wind even now to spring up, the forest might be in flames. Mules, and horses, and asses lie dead along the road, and though they do not cry aloud in our ears against the barbarity of thus destroying them by excessive fatigue, yet they address themselves strongly to another sense. The king is fond of inscriptions. Not a ditch along the road has been bridged without an inscription beginning, "*Reinando Carlos IV.*" I feel very much inclined to indulge in a placard upon one of the mutilated old trees. His majesty's travelling exploits would have furnished an excellent inscription for such a monument of his journey.' P. 201.

The following dialogue affords a curious specimen at once of the poetry and theology of the Spaniards—

DIALOGUE

Between an Athenian Philosopher, and a Christian Theologian.

*Phil.* In truth, good sir! I am surprised  
At what you say to me;  
We never heard at Athens of  
Your university.  
I am a student as you know  
Of the Athenian schools,  
Attentive to their doctrines, and  
Obedient to their rules.  
Our studies there are numerous,  
Our knowledge is not small,  
And yet of your theology  
We never heard at all.

*Theol.* Your Athens is a place renown'd  
For philosophic knowledge,  
But no such heathen lore as that  
Is studied in our college.  
Your colleges are all profane,  
Our college is divine,  
To speak to men is taught in yours,  
To speak to God in mine.

*Phil.* Some very great professor then  
Of languages you boast?

' *Theol.* The greatest teacher in the world,  
By name The Holy Ghost.

' *Phil.* Pray has he many pupils there?

' *Theol.* Twelve scholars apt and good;  
So learned — that by all the world  
Each one is understood.

' *Phil.* And is the course of study long?

' *Theol.* So little is there in it,  
That tho' they every language speak  
They learnt them in a minute.

' *Phil.* Pray are your college commons good?  
How is it that you dine?

' *Theol.* No fare on earth can equal it,  
We have such bread and wine!  
Could you but taste this wondrous fare,  
You'd credit all I told ye,  
Your wine would taste like vinegar,  
And all your bread seem mouldy.

' *Phil.* Our commons must be better then,  
If I have not mistook.

' *Theol.* Your viands may be costly, but  
The devil is your cook.

' *Phil.* Who governs your fraternity,  
The master or the rector?

' *Theol.* The one is chief, the other is  
Our head and our inspector;  
The master is omnipotent.

' *Phil.* Since he is of such fame,  
I pray you now his title tell.

' *Theol.* Don Christ of the Cross is his name.

' *Phil.* Don Christ of the Cross! the name to me  
Was hitherto unknown.  
Pray was Don Christ a gentleman?

' *Theol.* God Almighty's only son.

' *Phil.* You say the rector is your head,  
Pray what may his name be?

' *Theol.* Doctor Saint Peter.

' *Phil.* Is he one  
Of noble family?

' *Theol.*



\* *Theol.* He was a fisherman whom God  
Has called to this high state;  
But time it is on all these things  
That you should contemplate.  
And when upon the matter well  
You shall have contemplated,  
Then to the college come with me  
And be matriculated.' P. 215.

Among other literary curiosities, we meet with a Portuguese epic poem, which Mr. Southey has analysed, written on the marriage of Charles the Second of England to the princess Catharine of Portugal, and his consequent conversion to the Catholic faith. This poem, of which an English king is the hero, has probably never been heard of before by any Englishman. Lopez de Vega is well known by name in this country; our author gives a detailed account, with extracts, of his *Angelica*, an epic poem, in which he has endeavoured to rival Ariosto, but with little success. Mr. Southey adds—

'I have looked into his *Dragontea*, but found no inducement to see sir Francis Drake butchered with such clumsy barbarity. I began his *Arcadia*, but though my perseverance has subdued the folios of *Parthenissa*, *Cassandra*, and *Cleopatra*, and even toiled through the prolix stupidity of *Clelia*, I was not able to persevere through the little volume of Lope de Vega's pastoral prose.

'In his smaller pieces, however, he is generally tolerable and sometimes excellent. When he had found a good thought for a sonnet, the nature of that composition prevented him from spoiling it. Though his Pegasus could not accomplish a long journey, he carried his master easily enough on an evening ride.' P. 166.

The present reign, it seems, in Portugal, produced two epic poems. An extract from one of them, the *Caramura*, has great strength; but on the whole, literature is at a low ebb in both countries; and of their morality the following story may serve to give an idea—

'An English wine-merchant in this country, whose cellars were under the chapel of a nunnery, discovered that some person was in the habit of entering them by night, and accordingly changed the lock. On the next day he received a note to this purport, "If you sustain any loss in your cellar, you shall be amply recompensed; but replace the old lock, or be assured you will repent it." He understood the note, and followed the advice. The roof of the cellar was formed only of planks laid over the beams, and one of these was loose.' P. 503.

Our readers will by this time be disposed to thank Mr. Southey for the entertainment he has given them: to which sentiment

we with pleasure accede; observing, however, that the book might have been compressed, and that the poem quoted from poor Quarles is quite a *hors-d'œuvre*.

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*A Complete System of Pleading: comprehending the most approved Precedents and Forms of Practice; chiefly consisting of such as have never before been printed: with an Index to the principal Work, incorporating and making it a Continuation of Townshend's and Cornwall's Tables, to the present Time; as well as an Index of Reference to all the Ancient and Modern Entries extant. By John Wentworth, Esq. of the Inner Temple, Barrister at Law. Vol. I. containing Abatement, — Account, — Assumpsit. — Vol. II. containing Assumpsit Special. 8vo. 11. 4s. Boards. Robinsons. 1797.*

THE technical formality and the prolixity of special pleading have occasioned no small degree of ridicule and reproach to the profession of the law. It is certainly true that a client's costs are too often swelled by the expense of voluminous *declarations, pleas, demurrers, &c.* and that even Justice herself has sometimes been entrapped in the legal cobwebs fabricated under her auspices. Still, however, special pleading is entitled to scientific rank: — a great luminary (the late Sir William Jones) has justly pronounced its rules to be founded on the most exquisite logic; and those rules, when applied by a sagacious pleader, for the fair purposes of legal precision, have the unquestionable utility of disentangling multiplied facts, of discriminating their variety, and of reducing the chaotic mass of a complicated cause, to simple and perceptible grounds of litigation.

These are obvious juridical advantages: but if they were not at all connected with the labours of the special pleader, it would yet be of considerable importance to the junior members of the legal profession, to be acquainted with the forms and principles of an art so practically and intimately blended with the proceedings of courts of justice.

To this purpose the present compilation is directed: and Mr. Wentworth thus unfolds the plan of his work, in a short address 'to the profession' —

'I am now able to present to the profession the first volume of my System of Pleading in octavo, which, pursuing my favourite plan, contains Abatement, Account, and part of Assumpsit; together with the particular analysis of the pleas in abatement and of the action of account, as I intend at the end of every complete head or heads, when completed in each succeeding volume. These I name the heads, or leading titles; for the heads of proceedings by



and against attorneys, &c. are subdivisions arising out of the general heads.

‘ The next head in the plan, namely, Annuity, may seem to be an exception ; but this head, by reference to the index, will be observed to be postponed to the pleadings under the head Writ of Annuity — Proceedings in, in order to connect the old proceedings, such as writ of annuity, writ of right, &c. : yet Annuity will preserve its former place if it follows personal and mixed actions, and immediately precede writs of right, &c. which are real actions, without injury to the analysis.

‘ In the pleas of abatement, considering it a very important plea, I have thought proper to give the utmost variety, notwithstanding I know there are many in the books ; I mean the Ancient Entries chiefly ; for I have not found so many in books of precedents of later date. And if the finished pleader and experienced professor should think the forms too similar or multifarious, still, by narrowly inspecting them, differences will be discovered in each both useful and instructive to the unexperienced practitioner. Keeping in view the practical use of my work, I have promised and do mean to give the greatest possible variety of precedents and forms in pleadings.

‘ In Account I have given few forms of pleadings, necessarily from the disuse of this (though a most beneficial) action : there are, however, more in the present volume than in any other book extant, with complete references to all the Modern and Ancient Entries.

‘ But on the more important action of Assumpsit, in every day’s constant use, I have bestowed more pains at least than any other gentleman in practice in the profession has leisure to do. And I wish it to be considered, that without attending to the distinctions between Assumpsit general and special, I have adopted a mode which I think the most useful ; that is, throughout this action I have classed such as I think bear a relation to each other : for instance, in the second volume, in Assumpsit — Special Contracts, respecting real property, by and against landlord and tenant, I have taken care to give the precedents immediately afterwards on contracts relating to personal property, namely, the sale, assignment, demise, &c. of lands, houses, &c. because they have relation to each other ; and so in like manner on contracts, relating to sale, &c. carriage and conveyance of goods, &c. I have given those against carriers by land and water, &c. &c. as they respect the doctrine of bailments, &c. ; an arrangement which I have studiously adopted, that the student and pleader may with his eye immediately catch the subject and form together. In the alphabetical manner in which the majority of pleaders arrange their pleadings, I have seldom seen this analytical order relating to the subject,

‘ This

‘ This order, however, may not seem to be observed in the division preceding, viz. Assumpsit General : but I have adopted what I cannot help thinking a more truly useful mode there. For instance, in actions by and against particular persons, the most general subdivision of that division on the right page of the sheet, I have constantly led the eye at the top to the subject-matter or title (if I may call it so) of the precedent.

‘ The reason why I have not critically distinguished the precedents in Indebitatus Assumpsit from Assumpsit Special, is, because I do not think it so well defined or determined in the books ; but chiefly, because I think my method the most natural and easy for the professor and the student. I will give one instance : in my work, under this head, it is solemnly determined that assumpsit will not lie for a legacy, which if it did, would be indebitatus assumpsit ; but assumpsit special will lie on the promise by the executor ; and yet the precedents are in the same form. I have given two forms with the leading cases, and referred to the very able arguments of Mr. justice Buller and my lord Kenyon. The profession will best judge of the usefulness of them.

‘ I have, however, violated the method in one instance, namely, Policies of Assurance, which are contracts of indemnity, and would more naturally fall under that subdivision ; but, never departing from real utility for a fastidious adherence to strictness of method, I have purposely classed bills of exchange, promissory notes, and policies of assurance, relating to trade, together under Assumpsit General ; and in one instance, for this reason only, have given one precedent of a policy of assurance against fire, though it is in Covenant, and ought to come under that head ; yet in the index the same precedent is to be found under its proper head Covenant — on Policies of Assurance.

‘ There are some precedents that are not strictly reducible to any of those heads which I have considered most useful as subdivisions, and where I have not been able to class the considerations of the contract, from their anomalous and special nature. These I have thrown together under that sort of head with the title at the top of the page as in Assumpsit General ; ex. gr. on charter parties of affreightment, &c. whereas covenant or debt is the ordinary action. These and other instances will present themselves to the pleader readily.

‘ Next follow the pleas, replications, &c. in assumpsit. The subdivisions arising out of this head, namely, proceedings by and against particular persons ; — attornies, by and against, in every species of action ; — baron and feme, — executors and administrators, &c. &c. ; — forms of beginning and ending every declaration or plea ; — the judgment in abatement, — account, — assumpsit, and in every other action ; all follow in their proper place and natural order, either in the body of the work, if they form a distinct precedent,



cedent, however minute, or in the index. For example, for the beginning and ending of a plea in abatement, (which indeed form the plea itself), see Forms. In like manner, for beginnings and endings of declarations in assumpsit in every possible way, see Beginnings and Endings of Declarations under that head. These and other practical directions I may occasionally give, are to be observed throughout the work.

‘The common declarations in indebitatus assumpsit, and the common counts, are so familiar to every attorney’s clerk, and so easy to be found in every book of practice, that I had contented myself with referring to them in the index, as they are to be found dispersedly throughout Assumpsit: however, after having put my work to the press, at the instance of many of my younger friends in the profession, I have given at the end of Assumpsit one complete form of every common declaration on all the common counts. And therefore here I cannot too frequently and too earnestly request the student’s attention to the index. Here the difficulty which has been and will be previously regarded as to the facility of turning to precedents and forms in the body of the work, vanishes. Here every precedent and every form is so distributed, first by the analysis, and then by the references following each separate head, as to leave it impossible for a person of the plainest intellect not to find what he wants: all fall into their strictly natural place, and make this hitherto difficult doctrine of pleading capable of an easy comprehension, as well as prepare the pupil to read his law books, especially in this branch of that science — to digest his reading, and improve his faculties.

‘I have taken all the books of practice of modern times, with the reporters, and have chronologically indexed all the forms and precedents whenever they have occurred in them: these, with my own work, form the modern part of my index. I have next taken the Modern Entries, with Cornwall and Townshend’s Tables, and thrown the antique mass into my own distribution: this forms the index to the Ancient Entries.’ P. iii.

Though we doubt whether Mr. Wentworth’s work be not planned on too extensive a scale, we have thought it no more than liberal to give the whole general analysis of an undertaking that has hitherto been attempted by no other person. We believe it is not customary for the profession to set a great value on *printed* precedents, which, like the divulged forms of the old Roman lawyers, may perhaps only drive the practitioner to invent *new subtleties*: — we do not, however, see any rational objection to the promulgation and common use of such precedents among the profession; and we are tolerably certain that the art of special pleading is not so engaging as to attract any other than those persons by whom it is necessary

sary to be understood and practised in the course of business. Two volumes of Mr. Wentworth's 'System' have already appeared: and we hope he will be able to complete his design, without rendering the collection repulsively voluminous. We think that the 'Index,' comprising the 'Ancient and Modern Entries,' will prove by far the most useful part of the work, which, in the specimens already published, appears to be performed with much industry and accuracy. — Notwithstanding the apology in the extract we have given, it is our opinion that by more scrupulous selection, Mr. Wentworth might render his materials less bulky, and, at the same time, fully preserve the utility of his plan. We cannot help also observing that the *dicta*, or opinions, which accompany many of the precedents, ought not, in point of delicacy, to be printed, as they are rather to be considered as *notes* and *memorandums* from pleaders to their clients, than as *answers* solemnly and responsibly given to *cases* stated for the purpose.

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*A Series of Poems, containing the Plaints, Consolations, and Delights of Achmed Ardebeili, a Persian Exile. With Notes Historical and Explanatory. By Charles Fox. 8vo. 8s. Boards. Robinsons. 1797.*

IT is somewhat strange that this poetical Persian exile, so numerous too in his effusions, and so highly appreciated by his translator, should (in the language of Newgate history) furnish not a tittle relative to his *birth, parentage, and education*. The names of Jamie, Ferdusi, Hafez, Saadi, &c. are familiar to our ear; but as for ACHMED ARDEBEILI, we most frankly confess that we never enjoyed the honour of his acquaintance, or ever heard the sound of his name. To come a little closer to the point, we strongly suspect the *fancy's coinage* in this affair, and that he is, *bonâ fide*, the offspring of a Bristol brain, instead of a province of Persia. The ignorance of the Asiatic *costume*, which makes so frequent an appearance, united to a number of borrowed passages from our English poets, too strongly confirms our suspicions. If intended as a deception, the matter has been awkwardly managed. How easy to have made him a native of Tauris, Shiraz, or Ispahan, and given a sort of colour to the imposition! A trifle of imagination would have depicted his character, put him on his travels, and created his literary pursuits. Should we be wrong in our supposition of a deception, we hope that the translator will most candidly *undeceive* us in a future edition of the poems, and favour the world with a more satisfactory account of this *extraordinary* writer, who,



who, to form a poetical wreath, has made so very free with the flowers of our British Parnassus.

As every author, legitimate or spurious, becomes equally an object of our critical animadversions, we shall, with equal impartiality, deliver our opinions.

The versification is in general easy, the imagery sometimes bold and animated, the sentiments tender; and what is not the most inconsiderable merit of the poems, they frequently exhibit a vein of religion and morality. We shall select a few specimens from this collection of poems, that will impress our readers with a favourable opinion of their merits.

‘ TO AZRAEL, THE ANGEL OF DEATH.

‘ What’s life? what’s death? Fate’s sunshine or it’s gloom?  
And what th’ alternate gift that each bestows?  
A glittering bubble, or a silent tomb,  
A giddy whirlwind, or a calm repose.

‘ Amid the agitating storm, too long  
My wearied soul has felt the direful blast:  
Now, Death, to thee I pour my pensive song,  
And claim from thee a tranquil hour at last.

‘ Yes, mighty Azrael! I with transport view  
Thy pale-wing’d messengers before thee fly:  
Soon shall my grateful heart declare anew,  
How pleasing to the wretched ’tis to die.

‘ Such is the bliss from adverse fate that springs,  
Thou beamst all-radiant on my closing hour:  
I mount from earth, O Azrael! on thy wings,  
And rapturous enter Ruzvan’s happy bower.

‘ While Fortune’s sons, and Pleasure’s giddy train,  
Start from their revels at thy sullen call;  
And as they seek some sheltering shield in vain,  
Their vital flame is quench’d in viper’s gall.

‘ How dire a fate life’s blessings to forego!  
But, ah! how sweet to quit a world of woe.’ p. 139.

The poem called the ‘Turtle Doves’ possesses pathos, interest, and strength.

‘ Here, Achmed, let thy wearied frame once more  
Enjoy the heavenly comforts of repose:  
And may this much-lov’d solitude restore  
Thy mind to calmness, long oppress’d with woes.

‘ Unmanly ruler of the Persian land,  
A land of slaves, that abjectly obey;

This

This lonely region owns not thy command,  
Here, Achmed bends to no proud tyrant's sway.

' But blest with what primeval Nature gave  
To all that live — the right to rest, or roam ;  
For God ne'er form'd a tyrant, or a slave,  
Nor chain'd mankind to any hateful home.

' Free as the light the man of Nature rose,  
Gazed on her beauties, and with raptured heart  
Adored the guardian of his sweet repose,  
Who bade the sun his genial powers impart.

' He saw a charm diffused on all around ;  
His soul responsive, felt that charm her own ;  
His every thought with rosy chaplets crown'd,  
And pure emotions blest his heart alone.

' How different far the man of modern days  
In vigorous health, and energy of mind ;  
Ev'n in maturity his strength decays,  
His spirit daunted — wavering and confined.

' He acts not, speaks not, as he thinks or feels,  
But ruled by interest, or by custom led,  
Awed by false shame or fear, his chariot wheels  
Pursue the track from which lost Reason fled.

' The forceress, Superstition, waves her wand,  
And blasts the face of Nature to his view ;  
While Usurpation grasps with griffon hand  
His scanty joys, his wealth, his freedom too.

' Man taught alas ! Delusion's voice to hear,  
And lur'd from Peace, to Cruelty and Strife,  
Led by Ambition, meets the slaughtering spear,  
Or lifts the sabre 'gainst his brother's life.

' Perhaps he falls : — the vulture screams delight,  
Hovering impatient o'er the carnaged plain :  
Perhaps — he triumphs in the field of fight,  
A gory demon ! 'midst the mangled slain.

' Behold the neighbouring city, whose full fate  
Hung on the chance of victory or defeat :  
Lo ! its high towers o'erturned — its wealth, its state,  
Laid like their sovereign at the conqueror's feet.

' The virgin's shriek — the widow's frantic tear,  
The bitter anguish of a parent's love,  
Anticipating all the lot severe,  
That his poor captive offspring soon must prove.

' The



' The chain that binds so cruelly their hands,  
Binds them more firmly to his anguish'd soul :  
Yet, see ! the iron-hearted warrior stands  
Exulting in the power of rude controul.

' The smoking ruin — the once lucid stream,  
Whose trembling waters flow distain'd with blood ; —  
His dying sociate's pangs, — awake no gleam  
Of social feeling : Vengeance yells for food.

' Nor yells in vain : impetuous as the steed  
That hears the shout of war with neighing joy :  
While groans of Death to Terror's scream succeed,  
Aloud the son of Discord cries, destroy !

' Admit — the sultan whom his sword defends,  
Yields him a scanty portion of the spoils ;  
Rapine and Murder still his hope extends,  
With brutal revelry to crown his toils.

' He lives a tyger ! If his hated name  
Debase the annals of th' historic page,  
Indignant Justice 'mid the sons of Fame,  
Shall blast his memory — to each future age.

' But hark ! a gentler voice salutes mine ear,  
With softly murmuring notes of joy and love ;  
A voice that long has breathed familiar here,  
The placid spirit of the turtle dove.

' Sweet birds ! that nestling in the clefted stone,  
Where the wild creeper forms a floating shade ;  
Ne'er may that discord to your lives unknown,  
These sweetly-pensive solitudes invade.

' Welcome — thrice welcome, then, my hallow'd fate,  
And ah ! farewell ! thou world of cares and strife :  
Wean'd from thy love, and heedless of thy hate,  
Heaven yields me comfort, and sustains my life.' P. 100.

In some of the poems of this collection, there is an affectation of grief, which too strongly marks the elegiac poetry of the present day : — nor do we recollect an æra when the tribe of whiners was more numerous : — almost every votary of Parnassus pays his vows to the *Muse of Tears* — he takes out his white handkerchief, sits himself down to cry, but with so little art, as to put us in mind of a howl at an Irish burial. *Si vis me flere*, &c. is a just maxim of Horace ; but how many *complain*, that never *felt* ! — unnatural inversion, pompous diction, remote allusion, and tinsel epithets, betray a total absence of sensibility.

The genuine passion disdains all meretricious ornament ; its characteristic features are energy and simplicity.

*Medical Cases and Speculations; including Parts IV. and V. \* of Considerations on the Medicinal Powers, and the Production of Fætitious Airs. By Thomas Beddoes, M. D. and James Watt, Engineer. 8vo. 5s. Sewed. Johnson. 1796.*

WHATEVER difference of opinion may prevail respecting the advantage likely to be derived from the speculations of Dr. Beddoes, every person must allow him the praise of exertion and perseverance. The public is now put in possession of additional cases: general attention is excited; and there is no doubt that the subject will undergo that degree of investigation which is necessary to ascertain its merits. That some advantage either immediate or remote will be derived from the labours of these chemical physicians, there is every reason to believe. The man who dug in his field in search of hidden riches, though he discovered not what he sought for, yet found that industry is itself a treasure. We sincerely hope that the success of Dr. Beddoes and his friends may be direct and immediate; and there now seems more reason to believe that it will be so: but this is not their only chance; so intimate is the connection between the different diseases of the human body, so analogous are the operations of various medicines, so uninterrupted is the chain which connects the different parts of the material world, that every extensive and well-conducted course of experiments affords a probability of various improvement. The reasonings of Dr. Black respecting heat led the way to the interesting theories of M. Lavoisier; and these probably conducted our author in his attempts to obviate morbid states of the human body by means of different sorts of air. Thus a speculation concerning the matter of heat, of which many chemists even now doubt the existence, has suggested hints which may be of the utmost importance in alleviating the sufferings, and protracting the duration of life.

In relating his cases, Dr. Beddoes continues to mention the names of the persons relieved, and the places where they resided. The first case is one of paralysis from the yellow fever, relieved by the use of diluted oxygen gas. The four following cases relate to epilepsy, in which the same gas seems to have been prejudicial. The next is a case of melancholia, in which oxygen gas was of some temporary benefit. We are next presented with ten cases relating to asthma, spasmodic affections, chlorosis, and other diseases of debility. In all of these, according to the statement of the cases, oxygen gas seems to have been useful, sometimes singly, and sometimes in conjunction with other remedies.

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\* See Crit. Rev. New Arr. Vol. XIII. p. 53, and Vol. XXVI. p. 202.



Case XVII. relates to the use of hydrogen gas in catarrh, in which the person found it so beneficial, that he declares it shall be the first remedy he will use on a similar occasion: two quarts of the hydrogen were diluted with twenty of common air. In a case of pulmonary abscess, a mixture of one part of hydrogen, with forty of common air, was breathed with a soothing effect, and the patient by the help of that and other means ultimately recovered.

The XIXth case is consumption, in which the patient breathed a mixture of one quart of hydro-carbonate with forty of atmospheric air. The other usual means of relief were also employed. He always expressed a sensation of comfort and refreshment after breathing the above mixture, and was cured in five weeks.

Case the XXth is also consumption. A variety of remedies were employed, and among others the hydro-carbonate and the vapour of æther. A case of hæmoptoe was also relieved by the hydro-carbonate and the vapour of æther. We shall extract the following case, as one of those most favourable to the practice of inhalation —

‘ Richard Newberry, aged 46, a labourer; of a tall and slender make, sanguine temperament, and who, previous to the attack which I shall describe below, enjoyed good health, was, about the beginning of the month of May last, in consequence of repeated intoxication and exposure to cold, seized with hæmoptysis. I saw him some days thereafter; when he complained of pain in his side, and cough, attended with copious expectoration of frothy mucus, for the most part mixed with blood, which was dark and grumous, but at times of a florid colour. His pulse was frequent, and had some degree of hardness; his tongue was white, and he had considerable thirst; his bowels were regular, and his appetite much diminished. For several evenings after the first attack, Mr. Watt, whose servant he is, gave him a pint of hydro-carbonate, properly diluted; and which he uniformly inhaled, with the evident good effect of diminishing the heat of his body, and of rendering his pulse soon after both slower and softer. By this treatment the pain in his side, and cough were so much mitigated, as to suffer him to pass his nights in sleep; but, as the pain returned with increase in the morning, accompanied with more frequent cough, I directed that a blister should be applied to his side, and that every four hours he should take, in the form of a pill, a mixture of squill with a small proportion of ipecacuanha, and that the modified air should be continued. The pain of his side was much relieved by the blister, and did not afterwards return in the morning; but in the morning after its operation his pulse was much increased both in strength and frequency; and in that state continued until the evening; when, as formerly, in both respects it was much diminished by the repetition

of the hydro-carbonate. The proportion of modified air was now increased to a quart every evening, and continued to occasion, during the inhalation, a grateful sense of warmth in the breast, and slight vertigo; and in the nights to produce sound and refreshing sleep. After this manner he proceeded; the expectoration becoming evidently purulent and offensive, but gradually less mixed with coagulated blood: when, about fourteen days from the date of the first hæmorrhage, having been employed in threshing out some corn, the hæmoptoe returned in considerable degree, preceded by the usual symptoms of flushed cheeks, sense of weight in the breast, with some degree of pain, accompanied by a hawking cough. Mr. Watt, judging by the former beneficial operation of the modified air, and finding his pulse upon this occasion very strong and quick, and his skin very hot, increased the proportion of hydro-carbonate to two quarts, with the most striking advantage; his skin soon thereafter becoming cooler, and his pulse much softer and slower. He passed a good night; but in the morning, when I saw him, he complained, as at first, of his side, coughed frequently, and expectorated blood in considerable quantity. As a blister formerly had removed his pain, I directed another to be applied to his side, which had a similar good effect; and that he should continue the use of the squill and ipecacuanha pill, but in an increased dose. On the third day after the second hæmoptoe, an eruption of the erysipelatous kind spread itself over his right thigh and leg; which induced Mr. Watt to augment the quantity of factitious air to three pints, twice a day. The discharge of blood soon ceased, and the expectoration again assumed the purulent appearance and offensive smell above described. In a few days the eruption disappeared, and the secretion of the lungs losing its fetor, was expectorated in usual quantity and of its natural quality. He continued a few days ago in perfect health.

‘On the foregoing case I shall only observe, that Newberry himself uniformly expressed much thankfulness for the benefit he invariably received from breathing hydro-carbonate. Had the inhalation of the modified air been repeated more frequently, would it not alone have been adequate to the complete removal of the pain of his side, and consequent cure? As the squill and ipecacuanha pills never produced any sensible alteration, much cannot be attributed to them in the successful result.’

‘I remain most sincerely your’s,  
‘To Dr. Beddoes.’ ‘JOHN CARMICHAEL.’ P. 97.

Case XXII. is also consumption cured by inhaling a mixture of one quart of hydro-carbonate to fifty of common air; other remedies were also employed. Another case of consumption is represented as being cured by the same means, and also another relieved. The most remarkable cure, however, of consumption remains to be related, which was brought about accidentally.



tidentally. A gentleman labouring under consumption was at sea in a warm climate. The bilge water happened to get at some sugar with which the ship was laden. In consequence of this the air between decks became very impure, which induced the gentleman to remain above; but he one day, on going down below, observed that his respiration went on much more easily than on deck. He soon fell into a sound sleep in this new situation; and from that time he remained below in this atmosphere, from which he continued to find relief. His health afterwards daily improved; and he is at this moment in good health, and doing his duty at sea.

The result of these trials in consumption cannot fail to arrest the attention of every physician. We have been taught to believe from the united experience of physicians in all ages, that true phthisis is a complaint of so dangerous a tendency that the utmost which can in almost any case be effected by medical art, is to render slower that progress to the grave which may be considered as almost certain within the course of a few years. We are here, however, assured on respectable authority, that four or five persons have been speedily recovered from this complaint by very easy means; that others have been relieved, while no mention is made of more than one case in which the remedy entirely failed of affording relief, and not one in which it increased the complaint. What are we to think? We must either consider Dr. Beddoes and his friends as great benefactors to mankind, or we must draw conclusions respecting the characters of those gentlemen, which candour forbids.

In his remarks on the above cases of consumption, Dr. Beddoes mentions the case related by Dr. R. Pearson of Birmingham, who took it from Dr. Bergius, in which a lady, in the last stage of consumption, had her distressing symptoms all removed from living the winter in a room with four cows. A similar case is also related of a French lady who was cured by the same means.

'Miscellaneous cases' — The first of these — Case XXV. is dyspepsia cured by vital air in conjunction with other means.

Case XXVI. Corpulency and dyspepsia with shortness of breath, for the cure of which, bark, myrrh, and steel, had been tried without effect. The countenance was very pale. Dr. Beddoes considered these symptoms as denoting a deficiency of oxygen in the blood, or a state of scurvy. Having therefore premised an emetic and calomel cathartic, which brought away a great quantity of slime, he ordered a solution of nitre in vinegar, as recommended by Dr. Patterison in sea scurvy. The patient was cured in a fortnight.

Case XXVII. Nervous head-ache cured by an aperient draught,

draught, and vital air in a state of much dilution. It is very properly suggested, that, where there is pulsation of the temporal arteries, oxygen should be cautiously employed.

Case XXVIII. Fever cured by vital air in conjunction with the other usual remedies. It is much to be lamented that medicine is peculiarly restricted in its improvement by the difficulty of establishing the effects of new remedies. Every practitioner must feel it a duty to give the patient under his care the best chance of a speedy and complete recovery; and as the medical art is more experimental than theoretical, he perceives the propriety of preferring established practice to the suggestions of his own invention. Dr. Thornton must doubtless have been desirous of trying the efficacy of oxygen by itself in fever, which might have produced a more satisfactory result. But, in case of an unfortunate issue, he could scarcely have satisfied his own conscience that he had done the best for his patient. — The following case seems to be particularly satisfactory —

*Ague.* — September 10. Samuel Smith, recommended to my attention by Mr. Adams, optician, Fleet-street, has had an ague above a twelvemonth, caught in working for lady Dunlop, Hadley-Hall, Essex. At first it came on him every third day for a month; the next month every other day; and then three times a day for a short time; after which it settled in a third day ague. Pounds of bark, bark and steel, and a variety of nostrums, had been tried to no purpose. His skin was yellow, his appetite gone, he had great debility, used frequently to faint away, and was, on his well days, nearly incapacitated from work. Having given him the vital air, eight quarts to thirty of atmospheric for two days, he had a slight attack on the third. The air was continued, and the next attack was still slighter, complexion cleared, appetite improved; and the recurrence of the paroxysm was prevented. Having persisted in the air nearly a month, he was perfectly cured.

‘R. J. THORNTON.’ P. 137.

Case XXIX. Eruption on the arms cured by vital air, nitre and vinegar, and nitrous acid and vinegar for a lotion, myrrh, bark and steel.

Case XXX. Dark-coloured eruption and hardness of the calf of the leg, cured by vital air.

Case XXXI. A child seven years of age had so bad an eruption that she was unable to stand. She was therefore brought to Dr. Thornton in arms; and she inhaled immediately six quarts of vital air mixed with twenty of common air; and ‘such is the fact, in two days time she was able to walk here, above a mile and a half!’

Case XXXII. Scrophula with tumour in the neck, deafness, and



and inflammation of the eyes, countenance pale, body costive, belly large and hard, feet cold, &c. — In this case a cure was performed by rhubarb and vitriolated kali, a sorrel poultice to the tumour of the neck, from which much benefit seemed to result. Vital air was also inhaled. We cannot help proposing a doubt how far it may be proper to employ oxygen in scrophula, a disorder which is commonly supposed to predispose to consumption. That oxygen is hurtful in consumption, Dr. Beddoes and his friends seem entirely to agree. Is there not therefore some danger of turning scrophula into consumption by super-oxygenating the blood?

Case XXXIII. Leprosy of seven years' duration much relieved by inhaling vital air.

'Surgical Cases and Observations.' — Case XXXIV. Extensive ulceration in the neck from a tumour succeeding to fever cured by the application of wood-sorrel and meadow-sweet.

Case XXXV. Scrophulous ulcer cured by a poultice of sorrel leaves, one part, and marsh mallow roots three parts.

Case XXXVI. Inflammation of the breasts cured by inhaling air in which æther had been burned, and by some other usual remedies.

In case XXXVII. some advantage is said to be derived from the inhalation of a mixture of oxygen and hydro-carbonate in promoting the healing process of ulcers. It is also suggested that hydro-carbonate is likely to prove one of the best antispasmodics, and to become useful in locked jaw, hydrophobia, &c.

'Extracts of letters from Mr. Sandford, surgeon, Worcester.' — In these it is mentioned that a charcoal poultice has been found very useful in scalds; and that he has experienced other good effects from sorrel applied as a poultice to scrophulous sores. Mr. Polhill, surgeon to the English hospital at Leghorn, has found diluted lemon juice very useful when applied to scrophulous ulcers on the legs of sailors.

Dr. Beddoes expresses some apprehension that the inhalation of elastic fluids will become too indiscriminate, from 'the rage for respiring them which seems to be kindling,' and that the remedies being improperly adapted will do mischief and fall into neglect. It is the nature of opinions to vibrate: but, like fluids, they ultimately tend to their proper level.

Appendix, No. I. This contains an account of the cause of contagion, by Dr. Samuel Latham Mitchell. — We observe much ingenuity in this paper, but much more uncertain speculation. We are told that the general cause of contagion is the gaseous oxyd of azote or of nitrogen.

II On the use of the nitric acid in medicine, by Mr. William Scott. — This gentleman found that the nitric acid, diluted

ed with as much water as to make it palatable, had the same effect as mercury in raising a salivation. He gives it as his opinion that it is equally as efficacious as mercury in the liver complaints of hot climates; and adds what seems still more extraordinary —

‘ I have now had a pretty extensive experience of the good effects of the nitric acid in syphilis, and I have reason to believe, that it is not in general less effectual than mercury, in removing that disease in all its forms, and in every stage of its continuance.’  
App. p. 74.

If the experience of different practitioners should confirm this observation, great light will be thrown on a subject now very obscure; and a death-blow will be given to the term *specific*, to which appellation mercury seems hitherto to have had a reasonable claim.

III. Case of diseased bladder from gonorrhœa, relieved by *soda* after the usual remedies had failed.

IV. A different complaint of the bladder relieved by the same means.

V. A case of syphilis cured by two drachms of strong nitric acid, taken daily in a quart of water. It produced a salivation in seven days, and quickly cured the complaint after mercury in all its forms had failed!

VI. This paper is chiefly extracted from the *Journal de Physique*, where an account is given of the French method of preserving salubrity in their military hospitals. Their method is to pour vitriolic acid on heated sea salt, by which the marine acid is disengaged in a state of vapour.

VII. Relates to Mr. Gimbernât's new method of operating for the femoral hernia.

VIII. Contains an account of a young man cured of hæmoptœ and suppuration of the lungs, by inspiring every day the smoke from a lime-kiln.

Having endeavoured to communicate to the public the most important facts contained in this pamphlet, we think it our duty to express our opinion that this publication is much more satisfactory than any which have preceded it on this subject.

*Family Secrets, Literary and Domestic. By Mr. Pratt. 5 Vols. 12mo. 1l. 5s. Longman. 1797.*

A Disposition to pry into family secrets is felt, we presume, more or less, by every son or daughter of Eve. Mr Pratt, sensible of this, has kindly provided for the indulgence of this propensity without prejudice to our neighbour. Five duodecimo



cimo volumes of family secrets must contain, on a moderate calculation, as much as may be learnt from nine chamber-maids, thirteen columns of the best newspaper intelligence, and the fashionable visiting of a whole season; consequently it offers a great saving both of time and money. We cannot afford much by way of sample, not being sufficiently paid for dealing in secrets; suffice it to say, that they arise from the adventures of two brothers, whose characters are meant to be strongly contrasted with each other, (for as to the third, he stands in such an insipid medium that he puts one in mind of the ass between two bundles of hay) one of whom is secretly in love with the lady who is destined from her infancy to be the wife of the other; the favoured youth is deeply in love with another lady, who has an equal passion for him. She is a Roman catholic, and has the misfortune to have a father of so violent and atrocious a character, that all intercourse but what is stolen is broken off between her family and her lovers. Henry, the youth in question, is loved with the fondest, and, it might be added, the most *bumble* attachment by his intended bride, who has been brought up with him, and has been accustomed to construe every affectionate expression of brotherly regard or casual compliment into a confession of mutual passion. Henry seeing this and the deep disappointment his parents would suffer if their scheme of happiness should prove abortive, entangled by pity for Olivia (the love-lorn damsel!) and by several misinterpreted incidents, at length marries her. John, the second brother, heroically suffers his secret to prey upon his peace in silence. Many other characters and incidents, interwoven with these, conduct the work to the conclusion; at which, by the opportune death of Olivia, Henry finds himself at liberty to marry the only real object of his choice. The sentiments of this novel are in the high strain of heroic love; some comic characters, and particularly Partington, a sea captain, is introduced; but his is by no means a natural one: and upon the whole, though there is as much love and delicate distress as may perhaps induce a profest novel reader to get through the five volumes, it is in vain we look for the powers which embellished, with so much interesting pathos, the simpler story of Emma Corbett. The work is, however, entirely in favour of virtuous feelings. We shall give, by way of specimen, the letter of an old servant to his young mistress, who is turned out of doors by her father sir Guise —

‘ To Miss CAROLINE STUART.

‘ Honoured my lady,

‘ After begging a thousand pardons for this boldness, seeing I am but an humble servant, but, I trust in God, of good designs, I must let your ladyship know of my state, which is the windfall of my

brother Ned's farm and the like, come to me by death of Ned this past week, which I have to notice to your honour's valuation, for being on lease for 21 years, of which 11 are yet to come, of goods and chattels, as 'per advice, 1400*l.* and ready money upwards of 500*l.* besides the savings up of 1100*l.* in your honoured honour's family, by the mother's side, with whom I was bred and born, and with whom, God willing, I will die, and, if I may be so free, buried. Now I can hardly go on with penning my letter for what I hear about your honour's going to shut yourself up for life, and young 'squire master's taking himself over sea. As to the first, consider, my dear good young lady — pardon my boldness — if any thing should happen you don't foresee — for, Lord save us! we are poor short-sighted creatures — and I have my thoughts about some matters that may not be spoken to; what a sad thing it would turn out, to be closed as it were between walls and never to come out — and your dear honour should consider a day is to come, when the poor (and rich too) of this parish will call for you — and, alas! you cannot hear them, nor do them good — the thought whereof, if it should come across in your lonesome cell, would be a heart-breaking to you — And what if other matters should come round — I must not speak of the castle; therefore, shall only say love is not to be fastened out by bolts nor bars, and I have my misgivings; I will say no more, miss, but I have my misgivings; and I told all this and more to his reverence. As to the other affair — the 'squire's going to transport himself, his honour should think he is heir, and God give him life to take possession of this estate, and sir Guise cannot hope to live for ever — and, begging pardon for my boldness, it is not fit he should; I hope the good 'squire will think what will betide every thing at the old abbey, if the new fangled strange woman — I can't for the heart of me call her my lady — is left to have every thing her own way; and if the lawful heir is away, and your honour shut up, who is to prevent these doings? If an humble servant, therefore, may be so bold to advise, it is this, that your honour will be so kind as to make use of the above 1100*l.* seeing it belongs to the family, by your ladyship's side, and as the chapel-house is, as I may say, in a straight between two, the abbey and the castle, both being too near neighbours, seeing they are not friends, and must be, as circumstances now are, eye-sores to your honour and the 'squire, my brother Ned's farm has a topping good house upon it — and as I know something of the business, I could carry on the farming, and your honours might live upon the same, and with his reverence and his good little black, we might be happy, in an humble way, considering what your honours have been used to, till God sees good time to restore you to your own; and as his reverence says we carry our own heaven or hell about us; so our heaven upon earth may as well be at Ned's farm, as any where else, till we all get into your heavens above. Such is your humble ser-



want's good counsel; but if it so be it be not taken, and your honours prefer a London town life, or the like of this public way, Ned's farm might be turned into hard money, for as to carrying it on against your honour's good will, or your honours to live in one place, and Dennison in another, it is not to be reckoned upon, seeing it cannot be; for as it is said in the holy bible, used in churches, "wheresoever you lodge will I lodge," and so on. The lease, and the stock, and the households, would make up a roundish-like sum, and your honour's 1100l. might go thereto, and together we might live bobbishly. Now do not, my good lady miss, think my humble designs, hereby, to hurt you, the squire, or his reverence, by making a mighty matter of the aforesaid, in the way of vain-glory, which is a sin forbidden, and if it were not, I should be ashamed of, for if a man's heart goes to the thing that should not be, what are laws and gospels, in churches and chapels, your honour? Old Dennison is no boaster, an' please your ladyship; when your honours can render back unto Cæsar, that is Dennison, even to the uttermost farthing, that which is Cæsar's, to-wit Dennison's, so be it; I don't gainsay it, forasmuch as I know by myself, the joy of giving is greater than taking, and I would desire your honours to have joy both ways; I only mean, that if in my time the wherewithal should not come, it would not signify, as I have neither chick nor child, and my last testament would be as well put in force by your dear worthy honours when I am in my grave; but I pray it may be in the parish where your honours mean to lie, which I suppose will be here in Stuart chapel. But this matter will be found more fully in what I shall leave behind, I mean in the testament; therein too is, all and severally, specified my devisings, hoping your honours will be the sole executors of your poor humble servant, to command,

NESTOR DENNISON.

' P. S. Finding I did not well know how to speak the above to your honours, I have put it down on paper, though I'm in the same house.' Vol. iii. P. 244.

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*The Life of John Hunter. By Jesse Foot, Surgeon. 8vo. 5s. 6d. Boards. Becket.*

WHEN we reviewed the posthumous work of Mr. Hunter, published by Mr. Home, in the thirteenth volume of our New Arrangement, we shortly passed over his life, designing, under the auspices of another author, to examine it more particularly. This author, Mr. Foot, is certainly a prejudiced writer: in our varied warfare, we have followed his steps, occasionally reprehended his eager petulance, sometimes corrected his misrepresentations. In taking up the subject,

ject, therefore, in our examination of his work, it must not be supposed that we adopt his sentiments; but as Mr. Foot has considered, at some length, the scientific opinions of Mr. Hunter, his work affords a better text for our remarks. In reality, Mr. Hunter's life forms an epoch in physiology; and as, in imitation of a late essayist, we consider some occasional resting places, from whence we can examine more perfectly the progress of science, as highly useful, we shall employ this work for the purpose, designing it in part as an introduction to another, perhaps the first of a new class, we mean Dr. Darwin's *Zoonomia*; — each, perhaps, from circumstances uninteresting to the general reader, too long delayed; but each, probably, from this delay, more carefully and more maturely considered.

As we have professed to take up this work as forming an æra in science, we must pass lightly over what is less connected with our object. We shall therefore omit noticing the sneers and the more serious introduction of Mr. Foot, and step at once to the first work of his author, the discovery, or the supposed discovery, of the structure of the testis, claimed also by Dr. Monro.

One or two remarks we must premise. It is highly creditable in a lecturer, to state, at the earliest moment, his hints or his suspicions. These, even in a crude form, may give a foundation for other experiments: and should his views be prosecuted, he will certainly merit the honour of a discovery, raised on the foundation he had laid. It is for the benefit of science in general, that this axiom should be adopted, as it will encourage the professor in candid communications, and will expand suggestions which may be matured and followed with advantage. Dr. Black has the undisputed honour of the theory of latent heat, which he never explained but in his annual courses: Dr. Hunter claimed, without a rival, the discovery of the nature of the decidua, and other parts of the gravid uterus, long before his publications on these subjects. This axiom Mr. Foot seems to deny in the present instance, as connected with anatomical preparations, which require a skill in their formation, equivalent to the ingenuity of the discovery. The opinion is confessedly demonstrated by the preparation: but it is demonstrated also by observations on the functions, both in a state of health and disease; and when the subject to be demonstrated is known, much of the merit, derived only from the preparation, is lost. In the present instance, Dr. Hunter filled the testis (for to Dr. Hunter this part of the volume belongs) as soon as Dr. Monro; but he had not dissected it, nor shown the tubes of the testis injected from the epididymis: each may, perhaps, claim the honour  
of



of the discovery; but, added to the first attempt, and the first dawning of success, which more properly belong to Haller, Dr. Monro completed the discovery; and it is no little addition to his other honours. On the subject of the absorbent system, nearly the same observations might be made. Dr. Hunter undoubtedly stated his suspicions of their being a distinct system of absorbents, unconnected with the circulating system; but these suspicions were little more than other authors had expressed; and, from numerous observations in the works of former anatomists, they seem only to be the immediate and obvious conclusions from the facts known. Dr. Monro, on the contrary, led on by accidental appearances whose nature he did not for a time understand, soon came to his conclusion on the subject, and supported the new doctrine with apposite experiments and observations. In each instance, however, Dr. Hunter deserves the highest credit. Mr. J. Hunter only appears at the close of the comedy, confirming, with his experiments, what had long before been shown. The observations and dissections, illustrative of the hernia congenita, are more truly his own, though the discovery belongs to Haller. They merit great praise in the eye even of Mr. Foot, who has introduced these subjects, which he has filled with much irrelevant matter, as the vehicles of illiberal sarcasm.

Mr. John Hunter makes his appearance only at p. 71, unless the story of his being bred a carpenter, being unable to write his own papers, and constantly declaring that he never read any work, be considered as important remarks. They only become important when connected with Mr. Foot's observation, that, had he read more, he would not have so much excelled his contemporaries. This point would require a longer discussion than we are able to afford it: we shall add, however, a few short remarks. An active strong mind probably will not require extensive study to prepare it for stepping beyond common bounds. Much is perceived intuitively; and such a man hastily steps over the intermediate arguments to arrive at the conclusion. Yet this rapidity is attended with inconveniences: haste and inaccuracy are closely allied; and where little has been previously known, the new acquisition will acquire a more striking appearance, and be cherished with a fonder care. By the same means, error is often fostered under the guise of improvement; for a little overweening conceit will fondly suggest that no objection *can* be brought against the doctrine, when the extent of its parent's knowledge can supply none. In all Mr. Hunter's works, we see the constant influence of these causes; and though we allow him a great share of ingenuity, sagacity, and diligence, we find

find much to reprehend, and various occasions to wish his knowledge more matured by previous investigations of the labours of others in the same departments.

Mr. Foot gives a catalogue of his works, and indulges himself in observations on each, seldom favourable to its author. In the first paper in the Philosophical Transactions, the digestion of the stomach after death, the character of Spalanzani is unreasonably raised, to depress Mr. Hunter. It is highly probable that the latter exaggerated the appearances which occurred to him, as future or former anatomists had not observed them. It is equally probable that the slight erosions, generally admitted to take place, are connected with the remaining heat of the body, and that the solution is checked by its escape. In reality, the appearances are those of common solution, not properly of digestion, which implies the separation, or the production of something different from the food itself. This did not occur to Mr. Hunter, or was rejected by him: for the abbé, in a subsequent paper, is treated very rudely—a treatment as unmerited as Mr. Foot's praises.

The torpedo, Mr. Foot contends, had been often dissected before, and the muscles by which it produces the shock, demonstrated; but candour should have suggested, that the shock having been considered as electrical, Mr. Hunter discovered the natural battery, and traced a large proportion of nerve to these organs. This had not been pointed out by any former anatomist. Yet this required no great ingenuity or sagacity: many of his pupils might have succeeded equally well.

In the paper 'on the Air Cells in the Bones of Birds,' Mr. Foot remarks, with some triumph, that he was anticipated by Camper; forgetting that he, in the former part of the life, rested much on Mr. Hunter's want of education, and his ignorance of Latin, in which professor Camper's observations were published. It is gratuitous to assert, that Mr. Hunter may have heard of the professor's work; and he is fairly entitled to all the merit of the discovery. It is not perhaps sufficient to excite much envy.

Mr. Watson, it seems, had described the gellaroe trout before Mr. Hunter, and shown that the animal's digestion was by a stomach, not by a gizzard. It is highly probable that in this instance, as well as in the stomach of the pangolin, which is similar in its structure, the hardness is rather the consequence of its mixing stony substances with its food, than any original difference in its structure. The dissection of the *gymnotus electricus*, even Mr. Foot allows to be original.

Mr. Hunter's paper 'on the Power which Animals and Vegetables possess of producing Heat,' is attacked with great  
injustice



injustice and illiberality. It is said not to be original, because some experiments had just before been made on the power of animals in generating *cold*. The whole paper is undoubtedly exceptionable, both as a logical and physiological essay; but not nearly so faulty as Mr. Foot's philosophical explanation of heat. To resist the effects of cold, surely does not imply the production of heat.

The attack on the 'Proposals for the Recovery of People apparently Drowned' is also highly unjust. De Haen has shown, by drowning animals in coloured fluids, that water has been in the lungs, when none of it remains. The case of the *living* dog is not represented as analogous to that of a *drowned* man; but the former is only related, as suggesting the use of the bellows in the latter event. Though the bellows, as contended, cannot draw out the foam, yet, by exhausting the lungs, they disengage the air from water; and by again introducing air not saturated with water, they contribute to lessen the pressure. They are, undoubtedly, of service in such cases. It is equally unjust and illiberal to censure the use of the word '*trance*,' when it is, in the same sentence, defined as a suspension only of the action of life: to cancel the leaf, in order to add another weak sarcasm, deserves the severest reprehension.

In the observations on Mr. Hunter's work on the teeth, we find a few observations of importance. Mr. Hunter is convicted of some careless inaccuracies, and of the crying sin of not quoting his predecessors. The cause of Mr. Hunter engaging in this subject is by no means disgraceful. His own industry was rewarded, and a modest worthy man brought forward to notice.

The tree martin is known to be generally, though not universally, an hermaphrodite: yet, as the deviation from either sex is not uniform, the animal, it is contended, is not an hermaphrodite, but a *lusus naturæ*. Admitted: yet, as all hermaphrodites are confessedly instances only of 'an imperfect formation of the parts of generation of one or other sex,' — the terms are synonymous, and the whole disquisition is only a *lusus verborum*.

As Mr. Hunter did not choose to republish his case of the woman who '*seemed*' to have communicated the small-pox to her foetus, we may conclude that he had some reasons for altering his opinion. We need not enlarge on it, as Dr. Pearson has lately examined the question so fully and satisfactorily.

The remarks on the description of the extraordinary pheasant are short. Mr. Foot adds — 'Have I not been sufficiently full upon this subject?' We reply, No! For the facts, the  
object,

object; and the intentions, are suppressed, mutilated, or misrepresented.

The account of the organ of hearing in fishes excites displeasure, because no former author is quoted. In fact, there are other preceding authors, whom Mr. Foot is not acquainted with. But he admits that Mr. Hunter could not or did not read.

The new marine animal may not be new; and the treatise on the venereal disease is not immaculate: but the former is a trifling subject; and, on the latter, we have already examined Mr. Foot's criticism. That extirpating one ovarium lessens the prolific power in general, we think highly probable; but admit that one experiment is not sufficient to ascertain the fact; nor can we fully agree with Mr. Hunter, that his facts support the identity of the species of the wolf, dog, and jackall.

The paper 'on the Structure and Economy of Whales' is certainly a curious performance; and though the larger species were not fully examined, nor the examination of some others repeated so often as he himself might wish, numerous circumstances, hitherto unknown, are recorded in it. The weak sneers of the critic will not injure the veteran's shield; but the arrow may recoil on himself. We cannot give an equally favourable account of the 'Observations on Bees.' Much has been anticipated, and some things we suspect to be erroneous.

Some other short essays are inserted in the work, on the animal economy. These we have formerly noticed: and the remarks of Mr. Foot are not so important, as to require our returning to them. What he has observed respecting the use of the compress on inflamed veins, is so vague and trifling, as to require our serious reprehension. Is a compress on the inflamed vein, on or above the wound, useful? We know it is: Hunter and Abernethy have said the same; nor can all the trifling *verbiage* of circuitous and hypothetical disquisition disprove the *fact*.

After the consideration of these works, our author examines the private life of Mr. Hunter, his professional skill, and the formation of his museum. John Hunter is allowed to have been singularly active and industrious. His mind expatiated into new regions; and he saw more extensively, perhaps, than clearly. It happened to him, as to many others, that, grasping at too much, he perceived nothing very distinctly; aiming at universality, the mass was seldom digested into a regular organised whole. In his essays, the thoughts are bold and original; the observations often new, and generally detailed with a spirit and animation wholly his own. But they  
are



are encumbered with words which are little connected with them, with hasty glances at collateral subjects, which confuse, or obscured by an unskillful arrangement, which weakens their impression. As a surgeon, he is pronounced to be 'inferior, dangerous, and irregular.' This is language too harsh. The practice of physic and surgery requires a clear undisturbed mind,—a precision which discriminates the object from every similar one, or any collateral circumstance. This Mr. Hunter did not always possess; and, in the practice of surgery, we cannot consider him in the *very* first line. Yet he was not 'dangerous;' for where the disease was not connected with anatomy, his practice was timid and trifling. On one subject he is reprehended too severely. He was only cautious, when others were decided; and his caution on a point where certainty was not attainable, must certainly be more becoming than its opposite, dogmatism. We allude to the trial of Donnellan.

His museum is a living monument of his skill, his industry, and sagacity. We mean not, by the latter, an empty word to round a sentence: to trace each link of nature's chain,—to mark the progressive perfection from the simplest organisation, to the complicated arrangement of the different parts of the human frame, from the vegetable, the rænia, to man,—requires a sagacity and judgment in the choice of the subjects, which distinguishes the naturalist far above the line to which any publication can raise him. Mr. Foot reluctantly allows his merit; and when he sneers at the peculiar opinions of the author, supposed to be canvassed in 'his little senate,' the Lyceum,—let him reflect that the suggestion of topics like these confers the highest honour. To start from the beaten track is a labour of no common kind; and even error, by exciting observation and eliciting truth, becomes advantageous to mankind.

Mr. Hunter's appointments were numerous and lucrative; but the man who has expended his fortune and exhausted his constitution in the cause of science, has a right to the emoluments which its professional line can bestow. If from prejudice he was occasionally partial, let those only condemn him who are above partiality; and no man is above it but he who knows the various openings by which opinion is assailed. In the present instance, we must say for ourselves, that we had not the slightest acquaintance with Mr. Hunter; nor have we with Mr. Foot: we have never received from either, nor can we expect to receive, the slightest favour or disrespect.

One candid allowance we must give credit for in the present work, that the irritable state of Mr. Hunter's mind was owing to the local disease of which he died. Let us then draw a veil

a veil over this imperfection, as an involuntary one; and let us conclude, that, with every error, science has lost, in Mr. Hunter, a bright though not a faultless ornament; that his death has formed a chasm in the most brilliant link of the professional chain, which will not soon be restored.

*Travels in Hungary, with a short Account of Vienna in the Year 1793. (Concluded from p. 17.)*

TO the remarks which closed our account of this work in a former Number, succeeds a translation of the '*Urbanium*,' or contract between the landlord and peasant, as fixed by law. In this, which affords an interesting view of the political situation of the country, we find oppression very curiously methodised. The heads of this extraordinary code are, 1. Of the quantity of land apportioned under certain regulations to the peasantry. 2. Of the privileges of the peasantry. 3. Of their labour or personal service. 4. Of the dues of the landlord. 5. Of the ninths of the produce of the soil, and of the *bergracht*. 6. Of the rights and privileges of the landlord. 7. Of prohibited abuses and excesses. 8. Of things forbidden to the peasants, and the punishments ensuing thereon. 9. Of the internal police.

'By this ordinance' (says Dr. Townson) 'the reciprocal rights of the peasants and their landlords are determined, and it appears, that the Hungarian peasant pays to his lord, for twenty-five acres of arable land (each acre containing about twelve hundred square fathoms), and twelve days mowing of meadow land, a ninth of the produce of the soil, of the lambs, kids and bees, and about one hundred and eleven days labour, two shillings for rent, and three shillings for fowls, butter, &c.'

'This I conceive to be no hard contract for the peasant. I have been informed by several great landed proprietors, that they did not receive upon an average, taking all their dues together, more than equal to a gulden, or about two shillings English, for an acre. The hardship lies chiefly in the nature of the contract: this is a reciprocal hardship, as inconvenient for the landlord as for the peasant. It chiefly arises from receiving labour for payment; yet this kind of payment is always used in similar cases, in the first stages of improvement. This compels the landlord to keep a great part of his lands in his own hands, to employ the labour of his peasants, however he may dislike rural œconomy. The law must entrust him, as I have lately said, with great authority over his peasants. He requires a great many stewards, bailiffs, and overseers to assist him, and to these he must delegate a part of this authority  
over



over them. From hence arise complaints from them, on the hardship of their fate, and of the severity of their masters; and from these no less complaints of the perverse, obstinate, idle, and discontented disposition of their peasants; who by not being interested in the labour they perform for their lords, first are slothful in the performance of this, and then through custom become slothful in their own; and thus a bad state of husbandry pervades the lands. A great landed proprietor in Bohemia assured me, that he found it much his interest, to accept of sixpence from his peasants, who were obliged to work for him, instead of a day's labour; and give ninepence to others over whom he had no other authority than dismissing them from his service.

' It is, I think, a remark of the learned Dr. Ferguson, that nations, however proximate, seldom receive from one another such a discovery as can improve the state of their society, till they are nearly in a state to make it themselves. Whether this can in any degree account for the, in some degree, retrograde steps of the Hungarian peasantry, I must leave to those who are better acquainted with this part of history than I am. But it appears that the *gleba adscriptio*, or villanage of the peasantry, was ages ago suppressed: it was suppressed by Sigismund; and this suppression was confirmed by several public acts of some of his successors: but it crept in again.

' The year seventeen hundred and eighty-five forms an epoch no less favourable for the state of the peasantry than 1764. Nothing could be more contrary to the views of Joseph II. than a debased peasantry, that order through which, had he succeeded in his plans of reform, he expected to have received all his resources. The suppression of the *gleba adscriptio* took place in Bohemia and Moravia by the order of this sovereign in 1781, and in 1785 it was extended to this kingdom: and though, as we shall soon see, this monarch was before his death obliged to give back to the nobility their antient rights and privileges which he had taken from them, and thus cancel his own acts, this act was excepted.

' This right of the peasantry to leave their landlords, did manufactures and the industry of towns flourish in this kingdom, would be sufficient soon to make them find their just value in society, and get rid of unreasonable humiliations: though indeed peasants are little inclined to change their occupations, and they often remain cultivators of the soil on which they are bred under many hardships, rather than become mechanics; and a peasant who should leave the estate on which he was born, and should apply to another landlord, would meet but with little encouragement; and as a certificate must first be obtained from his last landlord, some hindrances can still be thrown in the way of those who wish to better their lot. — Such then is the connection between the peasantry and their landlords.

' To the public, of which the peasantry here forms no part, they have obligations likewise; for, the great aristocratic body being as I lately said exempt from bearing any part of the public burthens, these naturally fall upon the citizens and peasants, who are emphatically styled in the public acts the *misera contribuens plebs*.

' These pay a tax which is called a contribution, part into the military chest, and part into the county chest, or *caffa domestica*; from the first the military stationed in the province are paid, and from the latter the expences of the government of the county, the repairs of the roads and bridges, and the damages sustained by the peasants by fire, storms, and inundations; and likewise the expences of the deputies or representatives of the county, that is, of the nobility, when attending the diets. It is assessed on the ability and opulence of the peasant, in the following manner:

	Deca.
' The peasant is valued at	I
His 2 sons capable of working	I
4 daughters ditto	I
4 farming servants, men	I
8 ditto ditto, women	I
2 draught or fat oxen	I
2 milk cows	I
4 horses	I
4 young oxen	I
8 calves	I
16 hogs	I
32 young pigs	I
Winter corn, of a whole farm	2
Summer ditto, ditto	2
Meadows producing six fuders of hay	2
A still	I
Sheep and bees, according to the profit arising from them.	

' If the peasant is besides a shoemaker, taylor, weaver, smith, &c. this makes an additional deca. What is paid for a deca I am at present not able to inform my readers; but I hope to do this in an Appendix \*. That part paid into the *caffa domestica* must vary, according to the expences of the county.' P. 131.

Having completed his account of the state of the kingdom in 1780, our author next traces, with a judicious hand, the causes which led to the revocation of the arbitrary system introduced by Joseph II. in the course of his reign. This is not less interesting than the succeeding detail of the conces-

\* We do not find this expectation realised in the Appendix.



sions drawn from the reigning king, which consist of seventy-four articles, and are closed with the following very apposite reflections —

‘ Thus’ (says the author) ‘ a storm raised through imprudent and ill-timed reformations, which might have severed from the Austrian monarchy the finest part of its dominions, blew over; and now the liberty of the peasants, and the toleration of the protestants, were confirmed by acts of the diet.

‘ The persecution of the latter had often given rise not only to bickerings, but to acts of violence. Shall not injustice, hatred, and avarice, have endeavoured to accomplish their ends under the mask of religious zeal? Shall not a difference of opinion in religious matters have been in this country, as in others, a cause of public misfortunes? The rights of the protestants, by the articles of the peace of Vienna in 1606, agreed on between their protector Botkai and the emperor Rudolf; and by the peace of Linz, in 1645, between their supporter Rakotzi and the emperor Ferdinand III. were solemnly secured: yet this did not prevent them from subsequent persecution under different pretences. How could the best of sovereigns, when surrounded by their enemies, ever active in their endeavours to render them odious to him, by describing them as a most dangerous sect, be their protector? Under the virtuous Theresa they were not less vexed, than under the profligate prince, who was taught, that his deviations from virtue might be made up for by zeal to the true church. By a resolution of Theresa, in 1749, it was ordered, that those who should leave the catholic persuasion, should be imprisoned for two years; and if within this time they should not return to the church, they should be sent to hard labour!!! But let it be known, for the honour of Hungary, that in the diet of 1791, when the rights of the protestants were confirmed, exclusive of the clergy there were only eighty-four members who voted against them; though two hundred and ninety-one for them; of whom one hundred and eighty-one were magnates, and the greatest part of them catholics. How great an honour is this spirit of toleration to the Hungarian nation! — Where is there a nation in Europe, in which the seceding religions have the privileges they have here? entire freedom of public worship, with churches and bells, and their own schools and seminaries of learning; and a right to fill all the public offices, and a seat in the legislative councils.’ p. 169.

After exhibiting this subject more in detail by a translation of the 26th article of the diet of 1791, the author adds —

‘ I am sorry to be obliged to detract something from this favourable account by observing, that the kings of Hungary, as first patrons of the church, have great influence in religious matters, as

may be seen by the preceding piece; and that as the confirmation of the rights of the protestants has never prevented them from persecution, so probably in future, should Hungary have a bigoted sovereign, they may not be entirely free from molestation. Many of the catholics, and even many of their priests, are no doubt men of liberal minds; yet there are too many still strenuous adherers to the principles of the church of Rome, and artful and intolerant priests too readily get the ascendancy over weak men. A few years ago the lord-lieutenant of the county of Zips was called to account for excluding the Lutherans of his county from some public charge; and it then came out, that he had formerly taken an oath to the catholics to do so.

‘ Father Coppi, an enlightened and learned man, wrote in 1792 a funeral sermon on count Rada, a very virtuous, respectable and learned protestant, in which he used these words: “Vive igitur, illustrissime comes, vive vitam hanc, quam posuisti beatiorē \*; Mirabimini forte, hæc ab homine catholico ita dici; verum nov-  
ritis, utique nos quoque non alium vivorum atque mortuorum judicem nosse quam qui muneri † sibi et quidem soli divinitus datum affirmavit.” The censor, an ex-jesuit, ordered this to be altered or omitted, saying, “Scandalosum enim est, ut protestanti, nullum signum pœnitentiæ danti, æternam beatitatem adgratulemur.”

‘ The protestants must not be considered as a small insignificant sect. It is generally believed that the protestants, that is the Lutherans and Calvinists, are equal in number to the catholics; and a couple of centuries ago they were more numerous. It is said in the Manche Hermaen, that in 1559 all the great families except three were protestants. De Lucca says, the protestants of Hungary and Transylvania, in 1779, were only 450,000; but prior to the conscription of 1785, the population of this kingdom was greatly undervalued, as we shall soon see. Here, as well as in Germany, they are more esteemed for morals, good sense, learning and industry, than the catholics. Yet they have often been treated with great severity, as though they were the worst members of society: from the year 1681. to 1773, they had not less than 675 churches taken from them.’ P. 180.

Under the head of ‘Statistics,’ we find the following remarks—

‘ The ruling principle of the court of Vienna, it is true, is to consider this country as its magazine of raw materials; and as a consumer of its manufactures. Against this principle great complaints are justly made; but as it has no manufactures but of the coarsest kind, which are for home consumption, it is only felt as an evil preventing the rise of manufactures.

\* ——— vitam, hæc, quam posuisti, beatiorē — ? REV.

† ——— id muneri — ? REV.



‘ But the clogs that are put on the exportation of its natural produce, in which the riches of the kingdom and the revenues of its opulent land-holders consist, is an evil continually galling individuals. Wherever I went I was led into cellars full of wine, and into granaries full of corn, and I was shewn pastures full of cattle. If I felicitated the owners upon their rich stores, and of articles never out of fashion, I heard one common complaint — the want of a market, the want of buyers.

‘ Some of its natural productions are rivals to the natural produce of other parts of the Austrian dominions, as its wines. The exportation therefore of this article is checked by imposts and custom-house formalities and expences.

‘ The local situation of Hungary is unfavourable : it is chiefly surrounded with countries which stand in no need of its produce. It has fine rivers, but these run in a different direction from the course of its commerce, the Austrian provinces, which are the markets for four-fifths of its exportation ; whilst they run toward Turkey. And land carriage is rendered very expensive by the badness of the roads, and territorial tolls ; a thing severely felt upon raw produce.

‘ An Hungarian writer says, that good wine which is bought for six shillings, has an additional expence upon it of eight shillings when it reaches the port of Trieste ; and that corn which is bought for two shillings, an expence of six ; tobacco that costs twelve shillings a hundred weight, likewise an addition of six.’ P. 194.

The succeeding chapter, which describes our author's journey from Bude to Erlau, contains little worthy of remark, except to the mineralogist. In his account of Erlau, he gives a curious portrait of the bishop, and of the university erected by him at an enormous expence ; though, to get money, the worthy prelate was guilty of almost every species of meanness and extortion.

‘ How *bizarre*’ (says Dr. Townson) ‘ is the human character ! Will it be credited that the man who exacts his rights with so much severity, as to make himself considered by his flock, not as a father and protector, but as a hard, severe and unjust master, and to alienate the friendship and esteem of every one, except of a few churchmen raised by himself, whom he selects from the lower ranks, not out of charity, but that they may be more dependant upon him — that he should have erected a public edifice which would be an honour to a crowned head !

‘ The university, a very fine building, was erected entirely at his expence. It is said to have cost him, including its furniture, 200,000 pounds. The world must not be so uncharitable as to suppose that he has gained this immense sum solely by the monopoly of wine ; nor entertain so high an opinion of his virtues, as

to think that heaven, in answer to his prayers, supplied him by miracles with it. No: he is an Esterhazy, and his family estate is about ten thousand a-year; and the see of Erlau was always considered as one of the richest in the kingdom, so that a few centuries ago the sovereigns of Hungary, on account of its immense revenues, ordered that their fourth sons should be maintained from it: and the quota of troops from this bishopric, in an *insurrectio*, is the same as that of the primate, the archbishop of Gran. Its revenue is estimated at twenty thousand sterling a year. Twenty thousand and ten thousand make thirty thousand; and on this a single man, I think, may live; though I believe he only vegetates. His countrymen do not know what to make of him; some consider him as a great bigot, others as a knave, and some as a mixture of both. He is a bitter enemy to the protestants. I would not believe it till I heard it from many, and in different places, that he carries his zeal so far as to buy people over to his own religion. If any of the protestant nobility are poor, and will change their religion, he settles on them a pension according to the influence of their families. These bribes are said to amount to six or seven thousand a year. *Relata refero.* P. 225.

In passing from Erlau to Debretzin, such is the state of agriculture, that our author observed in many places great heaps of dung, which appeared to have remained there a very long time, and had been thrown there merely with a view to *get rid of it*; the land in many parts of Hungary, as the inhabitants, and even their committee of agriculture pretend, requiring no manure. On the contrary, the true *Magyars*\* assert, that their soil is *too rich*; yet they are in the practice of letting it rest every third year, which, as Dr. Townson justly observes, is somewhat contradictory. He says —

‘ All the country lying between these two towns is a *puszta* †. There is not a single village in the whole journey, though the distance is fifty miles; only about half way there is a tolerably good inn: now and then at a great distance I saw a solitary spire: all is an immense and boundless waste. It is part of the great plain I lately mentioned. But though it is only sown here and there with corn, yet it is not lost; it feeds immense quantities of cattle. Their hardy keepers stay out with them, covered with their rough sheep-skin clothing, weeks together. It is chiefly amongst these herdsmen that the custom of besmearing their shirts with hog's lard, and the fat of bacon, with a *view to cleanliness*, prevails. Thus anointed they can wear them a whole summer without washing, and it is said by this means they are kept free from those creatures

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\* ‘ Ancient name of the Hungarians.’

† ‘ A cattle-farm.’

“ whose



"whose hourly food is human gore." Ought we not to consider this as a proof of the greater sensibility of the *Pulex irritans*, *Pediculus humanus* & *pubis*, than of man — or at least of these men?"

P. 235.

On Debretzin, our author makes the following singular remarks —

'To what circumstance Debretzin owes its existence I don't know; nor can I divine what can have induced thirty thousand people to select a country destitute of springs, rivers, building materials, fuel, and the heart-cheering vine, for their residence. Debretzin, though it has the title and privileges of a town, must be considered as a village; and then it is perhaps the greatest village in Europe. But should it be considered as a town, it is one of the worst, though its inhabitants are not the poorest. It is surrounded with a hedge, and the town gates are like our field-gates, and stuck with thorns and brambles. The houses, with only a few exceptions, consist merely of the ground-floor; they are thatched, and have the gable-end turned towards the street: these are not paved; but, in a few of the most frequented, balks are laid down in the middle for the *pietons*.

'By far the greatest part of the inhabitants are Calvinists: their gloomy manners and dress, together with the gloomy weather that happened during my stay here, made this altogether a dismal place. The principal college of this sect in the kingdom is here. The building is irregular, old and decaying; much resembling one of our alms-houses, when on the point of being taken down and sold for old materials: yet often in such dismal abodes, not only deep learning has been acquired, but genius has been taught to shine in works of fancy. The students are very numerous: the *togati*, who alone are lodged in it, are about four hundred; these attend the lectures on the higher branches of learning: eight of them are packed together in one small room, but each has his separate bed. The younger scholars are near a thousand, but they only pass the hours of study here: these are six, three in the forenoon and three in the afternoon. As there are only four professors or teachers, nine of the *togati* assist in teaching the younger scholars; for their trouble they receive a small *douceur* from the parents of those they teach: it is but a mean present, yet such as has in rude times formed the recompense of heroes: it is a — plate of victuals as an addition to their frugal repasts. The teachers receive a salary of about sixty pounds a year. I was invited by, I think, the head professor, to be present at the exercises of some of the *togati*. The one in which he chose they should exhibit before me was — psalm-singing: they were fine stout fellows, and roared lustily. The library was in unison with the rest of the establishment. — I scarce saw any thing but classics, scholastic works, and musty books of divinity.

It possessed two or three jaw-teeth of an elephant, and the head and horns of an elk. It is supposed they were found in the Theis. I would not so far deviate from common justice, as to relate, for anecdote sake, an ill-natured and false fact; but, if I am not much mistaken, it was here that a course of history lasted so long, that after the professor had lectured "nine years, he was not advanced further than the middle ages."

' Besides the college, Debretzin is famous for its soap manufactories, its bread, *guba* \*, and pipes, and its quarterly fairs. These are the principal sources of the opulence of its inhabitants; but the vending of justice by the members of the districtual court must not be omitted in the accurate statistic of the industry and sources of wealth of this town.' P. 238.

His account of their bread is too curious to be passed over. He says —

' Lighter, whiter, and better flavoured bread than that made here I never ate; nor did I ever see elsewhere such large loaves. Were I not afraid of being accused of taking advantage of the privilege of travellers, I should say they were near half a yard cubed. As this bread is made without yeast, about which such a hue and cry is often raised, and with a substitute which is a dry mass, that may be easily transported, and kept half a year or more, I think it may be of use to my country, for me to detail the Debretzin art of making bread. The ferment is thus made: Two good handfulls of hops are boiled in four quarts of water; this is poured upon as much wheaten bran as can be well moistened by it; to this are added four or five pounds of leaven: when this is only warm, the mass is well worked together to mix the different parts. This mass is then put in a warm place for twenty-four hours, and after that it is divided into small pieces about the size of a hen's egg or a small orange, which are dried by being placed upon a board and exposed to a dry air, but not to the sun: when dry they are laid by for use, and may be kept half a year. This is the ferment, and it is to be used in the following manner: For a baking of six large loaves, six good handfulls of these balls are taken and dissolved in seven or eight quarts of warm water. This is poured through a sieve into one end of the bread-trough, and three quarts more of warm water are poured through the sieve after it, and what remains in the sieve is well pressed out: this liquor is mixed up with so much flour as to form a mass of the size of a large loaf: this is strewed over with flour, the sieve with its contents is put upon it, and then the whole is covered up warm, and left till it has risen enough, and its surface has begun to crack: this forms the leaven.

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\* ' A kind of cloth.'



Then fifteen quarts of warm water, in which six handfulls of salt have been dissolved, are poured through the sieve upon it, and the necessary quantity of flour is added, and mixed and kneaded with the leaven; this is covered up warm, and left for about an hour. It is then formed into loaves, which are kept in a warm room half an hour; and after that they are put in the oven, where they remain two or three hours according to the size. The great advantage of this ferment is, that it may be made in great quantities at a time, and kept for use. Might it not on this account be useful on board of ships, and likewise for armies when in the field? P. 242.

We are apprehensive the doctor's good intentions will fail of being realised, from his having omitted to describe the kind of '*leaven*' made use of. Every thing he has related of the process of preparing '*the ferment*,' seems, indeed, subservient to this, and the result scarcely practicable, on the supposition that sour dough, which is the leaven used among the farmers of this country, is to be employed. — Of the jurisprudence of Hungary, our readers will form no very favourable opinion when they have perused the following remarks —

'The four annual fairs bring hither a great number of strangers, and many more are brought by law-suits in the districtual court of justice held here, of which there are only four in the kingdom. Before this court the civil causes of the nobility are pleaded. Its members have the vile practice of receiving *incidents*. Are these bribes? the reader will ask. God forbid! They are only *douceurs*, to engage the judges, or the referendaries, to examine more strictly into the nature of a cause. These incidents, for I would not call them bribes for the world, form the greater part of the incomes of the members of this court. And the courts of law at Buda are not less venal; and as the causes which come before them are of greater importance, their incidents are greater.' P. 246.

From our author's account of Gross Wardein, the place he next visited, we may form some idea of the state of morals among its inhabitants —

'I visited the prisons,' (says Dr. Townson) 'and I found them but too full. The Wallachians are the most uncultivated and ferocious people of Hungary, and justice is obliged to be administered to them in all its horrors. In 1785 they rebelled in Transylvania, and with great cruelty murdered many of the nobility. Their priests, whom they call popes, are uncommonly brutish, and it is calculated that in twenty executions there is always a pope. Now, or till within a few years, the most frightful punishments were inflicted upon them, faying, impaling, &c. &c. But the most shocking punishments I have read of, were those which were inflicted

fllicted on the leaders of the peasants' war in the beginning of the sixteenth century in the Banat. They are too frightful to detail. The chief, as king, was set upon a red hot iron throne, and an iron crown was put on his head, and a sceptre of the same in his hand, both red hot. In this state, half roasted, nine of his principal accomplices, nearly starved to death with hunger, were let loose upon him, with threats of instant death, if they did not fly upon and eat their pretended king. Six obeyed, and fell upon him and ate him. Three others who would not, were immediately cut to pieces. Yet under all this torment the unfortunate man never murmured!!' P. 256.

In the succeeding chapter, we find a concise description of the small town of Tokay; but of its celebrated vintage, a very circumstantial and entertaining account is given. It would exceed our accustomed limits, however, to enter on the subject in this place. We shall, likewise, pass our author's mineralogical remarks, not indeed as unworthy of notice, but as less interesting to the general reader.

Our author's progress from Caschau, the metropolis of Upper Hungary, to Rosenau, furnishes him fresh occasion to indulge in mineralogical disquisition. His account of two remarkable caverns in that part are amongst the most curious of the particulars he has related; but for this we must refer to the work itself.

Dr. Townson's Alpine excursions, which form the 15th chapter, will not fail to gratify the scientific reader. The three views which accompany them, illustrate the subject materially, and are tolerably well executed: and the table of barometrical measurements of the highest Alps in the county of Zips, belonging to the great chain of the Carpathian mountains, is a valuable appendage.

On the remaining contents of the volume before us, our prescribed limits will only allow us to observe, in a general way, that they are not less interesting than those parts of the work on which we have dwelt more particularly. We cannot conclude, however, without reprobating, as unbecoming the philosopher and the man of science, certain libidinous descriptions, which here and there present themselves, greatly to the offence of modesty, and in no wise indicative of a rigid moral feeling in their author. Pages 214, 234, 306, 254, and 367, afford abundant evidence of the force of our objection, but particularly the two last.

The Entomologia and Regnum Vegetabile, which compose the Appendix, include several well-executed engravings.



*The History of the Reign of George the Third, King of Great Britain, &c. from the Conclusion of the Seventh Session of the Sixteenth Parliament, in 1790; to the End of the Sixth Session of the Seventeenth Parliament of Great Britain, in 1796. By Robert Macfarlan, Esq. Vol. IV. 8vo. 9s. Boards. Evans. 1796.*

WE had occasion to speak in very respectful terms of the third volume of this history \*. The present volume, we are sorry to add, falls short of the expectations which the preceding had excited. It bears evident marks of haste, and is wanting in that correctness both of sentiment and style which the former possessed. While, in justice to the reader and to our own character as critics, we observe thus far, we must still, in justice to the author, allow, that if he has not waited to give to his production that polish and elegance which we might have expected from his former essay, his failure has still proceeded from a commendable motive, that of gratifying, by an early publication, the curiosity of the public; and if we consider that the history in this last volume is almost brought down to the very date of the publication, much allowance is to be made for casual errors either in arrangement or style.

In the few introductory pages which serve as an exordium to the history, a question of some importance is discussed: and we confess it is treated to our satisfaction, and to the advantage of the writer, and of all the historians of recent events —

‘ Before the narrative commences, it may not be improper to premise, in a kind of Sallustian preface, that the insertion of the genuine parliamentary speeches in the newspapers, a practice for which the public is indebted to the hazardous perseverance of the writer of this volume, has empowered the modern British historian of his own times to boast of an authenticity, which formerly could only be expected in histories composed after the lapse of many years from various documents and adverse publications compared, contrasted and reconciled, and frequently attended at last with mere conjecture, or at most with strong probability. The struggle of political rivals extorts truth in so many shapes, the conflict of contending parties exhibits facts in such different views, and the collision of opposite interests strikes out so many sparks of light to illuminate the whole scene, that the secrets of the cabinet are no longer a mystery confined to a few select individuals, but known in a short time by the publick, as well as the ordinary proceedings in parliament. The nation being thus possessed of facts, and its mind enlightened by opposite arguments, it will be its own fault, if the mi-

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\* See Crit. Rev. New Arr. Vol. XI. p. 254, and Vol. XII. p. 414.

nistry carry into execution any important plan that is contrary to its interest and inclination. Was it not from this cause that the failure of Fox's East-India bill, and the delay which at last rendered the regency bill unnecessary, arose? Had the people been equally well instructed at the commencement of the American war, had they known what came to light at its conclusion, that the expence of bounties, and of governors and officers of every description exceeded the profits of a trade, which they must necessarily retain, were America independent, would they ever have given their sanction to the war, as the war of the people? The question must be answered in the negative; and they would have saved much of the national blood, and more than a hundred millions of the publick treasure.

'An attempt has, for obvious reasons, been made to give currency to an opinion that a writer cannot compose a good history of his own times, because he is likely to be uninformed and prejudiced, unacquainted with the secret springs of action, and partial to a favourite class of statesmen. This objection has already been half removed, when it was remarked that the publication of the parliamentary debates has unveiled the mysteries of the cabinet; and, were the other half, the charge of prejudice and partiality, to be allowed any degree of validity, what would become of the best historians, Sallust and Tacitus, who wrote histories of their own age, though the former was not in the least, and the latter but little, if at all, engaged in any of the described transactions? Just histories, as some affect to call compilations selected from various documents after a long interval of years, partaking of that languor which is apt to creep in his closet upon a recluse student remotely concerned in the subject of his narration, are often tedious, cold and uninteresting, and destitute of that dramatick interest, which constitutes the charm of ancient compositions. Here I speak as I feel. Having freely expressed my opinion of the living, why should I hesitate to deliver my sentiments concerning the dead? From this censure on general histories let me except Livy's first Decad, which, as I have admired it from my youth, I have endeavoured, but with unequal powers, to imitate, having been always careful not to record speeches, in which facts are not involved with the arguments, that the narrative and therefore the interest may never flag.' p. 2.

As a specimen of the mode in which the public transactions are reported in this volume, we select an abstract of the debates on the prince of Wales's establishment —

'During the discussion of these arrangements, Grey, Lambton, Fox, and other conspicuous members, made a number of observations, from which a wise prince might derive much wholesome instruction. "However much we must be attached to the monarchy, as an indispensable branch of the constitution, we must be still more attached, as representatives of the people, to the democracy, the



broad basis of the whole fabrick. Can we then view with indifference so enormous a sum diverted from the publick service to the purposes of pomp and parade? If the prince is the pupil of the nation, they ought to train him to the practice of frugality and economy; and if the provision made for him be ample, it's intention is to make thousands bless his bounty and munificence, not curse his profusion and extravagance. Those are his worst enemies, and the vilest sycophants, who would poison his ear with the idea that the nation is bound to gratify his appetite for prodigality. These are times which demand plain language; and the minister ought not, for the sake of increasing the influence of the crown, and of procuring the support of the prince and of his household, to be so extravagantly lavish of the national treasure. The pressure of the war, the dearth of provisions, and the weight of accumulated taxes, oblige the people to retrench. When the publick wealth thus becomes daily a decreasing quantity, why should the prince of Wales's appointments be an increasing series? Show and splendor are now so common that they have lost their fascination, and dignified simplicity commands more respect. Who now would be so vulgar as to wear lace, except a musician, a mountebank, or tragick king? If the royal family must have lords and ladies of the bedchamber, why do not these titled personages rest satisfied with the honour of being so near the throne, and perform the office gratis? Men of exalted rank and large property are degraded by the acceptance of sinecure places, and by the name of menial servants. A long train of attendants, and it's necessary consequence, an expensive table, excite indignation rather than esteem; as the meanest ploughman cannot be so dull of apprehension, as not to perceive that they are supported by the labour of his hand, and the sweat of his brow. Do you imagine that Frederick the Great was less esteemed by his subjects, because the daily expence of his table did not exceed five guineas, and that his wardrobe contained only three or four threadbare suits, and a few jack-boots? Or do you suppose that Washington, the president or elective king of America, is less revered, because his appointment is only four thousand pounds, which he does not accept? It is by such instances of frugality and self-denial that rulers secure the veneration and affection of the people, and not by an idle display of wasteful grandeur and oppressive magnificence. The prince of Wales has no publick character to sustain, and therefore is without any expensive retinue sufficiently distinguished from other peers by his guard of light dragoons. If his majesty thinks a cumbersome train of costly followers necessary for the support of his dignity, why does not he, who has certainly the means, offer a handsome yearly contribution? How come those paternal feelings, which are so much vaunted, to throw his eldest son entirely upon the charity of the nation? Had the king been well advised, he would, like queen Anne and George the Second, have advanced out of his large civil list a hundred

hundred thousand pounds for prosecuting the war of kings, and not thrown the whole weight on the shoulders of his subjects, when his allowance exceeds that of his predecessors by two hundred thousand pounds, and his privy purse is swelled from thirty-six to sixty thousand pounds. Is not this a debt of gratitude that he owes to his distressed subjects, who for the payment of his debts, at various times, advanced sums that would have now swelled to seven millions sterling, and who for his son's appanage are to be burdened with a load almost equal to the whole expence of the American government? Why might not the queen spare five thousand pounds a year out of her large allowance of fifty thousand, for an object so dear to monarchy as splendor?" P. 536.

We have already remarked that the style of this volume is less polished than that of the preceding. We have to add that it is rather affected, and somewhat bordering on the turgid. In his ardent zeal for imitating the classical historians, the author has dropped all titles, and speaks of 'Fox, Lauderdale, Lansdown, Grenville, &c. &c.' without any addition of title or distinction. On this we would observe, that the historians of every age should in these respects adapt their style to the age and manners they describe, as is judiciously done by Mr. Gibbon. 'He was born,' (says he) 'of a gentleman's family, (for we must now adopt a modern idiom).' In the ancient republics it is well known, there were no hereditary titles; but with us, lord, marquis, duke, &c. are as much a part of the man's name, to whom they apply, as John or Thomas: that is, they serve as much for the description and discrimination of the individual; for instance, 'Grenville' may either mean the noble secretary of state, or his brother who sits in the house of commons; but 'lord Grenville' immediately designates the person. This is, however, but a trifling blemish, if it be any at all; and though we cannot pronounce the work perfect in its kind, yet it forms a useful continuation of the former volumes, and will be particularly acceptable to the admirers of the present ministry, of whom our author is a warm panegyrist.

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*The Chase, and William and Helen: two Ballads, from the German of Gottfried Augustus Bürger. 4to. 3s. 6d. Boards. Cadell and Davies. 1796.*

IT is now about twenty years since Bürger's ballad of Leonora has been written: and in all that time, till very lately, it has not been brought before the notice of the English reader; but, as if to make amends for this long neglect, this is now the fifth translation, which in a small space of time has



been offered to the public, of that striking ballad. Nor is the present translation, which, as well as that printed at Norwich, is without a name, unworthy to rank with its predecessors in the force and effect with which it gives the sense of the original. The author has indeed availed himself of the translation first printed in the Monthly Magazine, from which he has confessedly borrowed, having heard it in MS. a stanza, and of which it is likewise evident he has availed himself, perhaps unconsciously, in many turns of expression, and in the general cast and moulding of the language. The following image of the corpse coming down from the gibbet and joining the procession, which will be considered by some as striking, by others as ludicrous, has been left out, we think, by the other translators.

“ See there, see there ! What yonder swings  
And creaks 'mid whistling rain ?  
Gibbet and steel, th' accursed wheel ;  
A murd'rer in his chain.

“ Hollo ! thou felon, follow here :  
To bridal bed we ride ;  
And thou shalt prance a fetter dance  
Before me and my bride,”

‘ And hurry, hurry ! clash, clash, clash !  
The wasted form descends ;  
And fleet as wind through hazel bush  
The wild career attends.’ P. 35.

The *Chase*, another ballad from the same author, now first appears in an English dress. It thus begins —

‘ Earl Walter winds his bugle horn ;  
To horse, to horse, halloo, halloo !  
His fiery courser snuffs the morn,  
And thronging serfs their lord pursue.

‘ The eager pack, from couples freed,  
Dash through the bush, the brier, the brake ;  
While answering hound, and horn, and steed,  
The mountain echoes startling wake.’ P. 1.

It was on a sabbath day, and the bell had tolled for church. Earl Walter notwithstanding rides on, when he is joined by two strange horsemen, spurring on from opposite sides —

‘ Who was each stranger, left and right,  
Well may I guess, but dare not tell :  
The right-hand steed was silver white,  
The left, the swarthy hue of hell.

‘ The

' The right-hand horseman, young and fair,  
His smile was like the morn of May;  
The left, from eye of tawny glare,  
Shot midnight lightning's lurid ray.' P. 2.

The black horseman urges him on to the sport; the fair horseman endeavours to persuade him to attend the service of the church, but in vain.—Presently a stag is roused—

' Upsprings, from yonder tangled thorn,  
A stag more white than mountain snow;  
And louder rung earl Walter's horn,  
"Hark forward, forward, holla, ho!"

' A heedless wretch has cross'd the way,—  
He gasps the thundering hoofs below;  
But, live who can, or die who may,  
Still forward, forward! on they go.

' See where yon simple fences meet,  
A field with autumn's blessings crown'd;  
See prostrate at earl Walter's feet  
A husbandman with toil embrown'd.

"O mercy! mercy! noble lord;  
Spare the hard pittance of the poor,  
Earn'd by the sweat these brows have pour'd  
In scorching July's sultry hour."

' Earnest the right-hand stranger pleads,  
The left still cheering to the prey:  
Th' impetuous earl no warning heeds,  
But furious holds the onward way.

"Away, thou hound, so basely born,  
Or dread the scourge's echoing blow!"  
Then loudly rung his bugle horn,  
"Hark forward, forward, holla, ho!"

' So said, so done—a single bound  
Clears the poor labourer's humble pale:  
Wild follows man, and horse, and hound,  
Like dark December's stormy gale.

' And man, and horse, and hound, and horn,  
Destructive sweep the field along,  
While joying o'er the wasted corn  
Fell Famine marks the madd'ning throng.' P. 5.

Earl Walter next comes to the flocks and herds of a poor widow, which, notwithstanding the prayers of the herdsman, the dogs gore and destroy. The next trial brings him to the  
cell



cell of a holy hermit. At every successive incident, the white horseman pleads with him to spare, and the black urges him on; he leads his hounds through the chapel of the hermit, and spurs his horse still furiously on; when on a sudden the whole scene vanishes; he puts his lips to his bugle horn, but cannot produce a sound; silence and darkness surround him: — at length —

‘ High o’er the sinner’s humbled head  
At length the solemn silence broke;  
And from a cloud of swarthy red,  
The awful voice of thunder spoke.

“ Oppressor of creation fair!  
Apostate spirits’ harden’d tool!  
Scorner of God! scourge of the poor!  
The measure of thy cup is full.

“ Go, hunt for ever through the wood,  
For ever roam th’ affrighted wild;  
And let thy fate instruct the proud,  
God’s meanest creature is his child.”

‘ ’Twas hush’d; one flash of sombre glare  
With yellow ting’d the forests brown;  
Up rose earl Walter’s bristling hair,  
And horror chill’d each nerve and bone.

‘ Cold pour’d the sweat in freezing rill;  
A rising wind began to sing;  
And louder, louder, louder still,  
Brought storm and tempest on its wing.

‘ The earth is rock’d, it quakes, it rends;  
From yawning rifts, with many a yell,  
Mix’d with sulphureous flames, ascend  
The misbegotten dogs of hell.

‘ What ghastly huntsman next arose,  
Well may I guess, but dare not tell:  
His eye like midnight lightning glows,  
His steed the swarthy hue of hell.

‘ Earl Walter flies o’er bush and thorn,  
With many a shriek of helpless woe;  
Behind him hound, and horse, and horn,  
And hark away, and holla, ho!

‘ With wild despair’s reverted eye,  
Close, close behind he marks the throng,  
With bloody fangs, and eager cry;  
In frantic fear he scours along.

' Still shall the dreadful chase endure  
 Till time itself shall have an end;  
 By day earth's tortured womb they scour,  
 At midnight's witching hour ascend.  
 ' This is the horn, and hound, and horse,  
 That oft the lated peasant hears;  
 Appal'd he signs the frequent cross,  
 When the wild din invades his ears.  
 ' The wakeful priest oft drops a tear  
 For human pride, for human woe,  
 When at his midnight mass he hears  
 Th' infernal cry of holla, ho! P. 146

We hope those who have talents and knowledge of the language sufficient for the purpose, will not rest till they have unlocked to us all the treasures of the German Parnassus.

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*Sermons on practical Subjects. By the late Rev. Samuel Carr, D. D. Prebendary of St. Paul's, &c. &c. 3 Vols. 8vo. 1l. 1s. Boards. Rivingtons. 1795.*

THE reputation of Dr. Carr in after life, founded upon the character he acquired in the university, could not fail to obtain a favourable reception for his sermons, under all the disadvantages of posthumous publication. Whether any, and which of them, were designed for the press by the author, there is no advertisement to inform us. Some of them, by the references annexed, appear to have been, though we cannot say that they were. All of them, however, are written with a vigour that, on a popular audience, must have been very impressive: nor would the floridness of style have lessened their applause.

The XLII<sup>nd</sup> sermon, on 1 Tim. i. 8, will afford a pertinent specimen of the manner of the preacher, and the general character of the rest.

' And now, my brethren, having thus explained to you the words of the apostle, it only remains for me to intreat you to consider what has been said with that seriousness which the importance of the subject demands: to consider it, not as intended to please the fancy or amuse the ear, but to reform and correct the heart: not as the customary professional harangue of the preacher, but as the pure and unchangeable word of God: for his ambassadors and ministers we are, and in his name it is that we intreat you.

' Nor is it any trifling or common errand upon which I now bespeak your attention. For as, on the one hand, it is not the riches



riches of the world, the pleasures of a moment, or an earthly inheritance, which I have to offer; but it is an inheritance incorruptible and undefiled in the heavens: it is a kingdom that fadeth not away, and those pleasures which flow at God's right hand for evermore: so, on the other hand, it is not a momentary pain, the torment of an hour, anguish of body or temporal death, which I have to denounce against the sinner; but it is a death eternal, it is a torment of the soul, it is the worm that never dieth, and the fire that cannot be quenched.

And now then, life and death are before ye; chuse ye which ye will. But do not vainly imagine, that this choice will always be in your power. The gate of mercy is now indeed open; God now invites you by his ministers, by his word, by the checks of conscience and the silent impulses of his holy spirit; but how long ye will enjoy these advantages, is known only to him from whom no secrets are hid. Yet surely ye have all of you seen enough of human life, to know by how precarious a bond you hold them. Or if ye are still ignorant of this, look back to the generations of old, and learn of them. Ye who have ever lost the friend of your bosom, or have been witnesses to the expiring groans of the child ye loved, go to their silent tombs, and from them learn wisdom: like you, they probably rejoiced in the strength of youth, and vainly imagined they had many years to work out their salvation. Like you, they trod the flowery paths of pleasure, or were immersed in the busy pursuits of life, regardless of the God who gave them life. Like you, they deferred the work of repentance from day to day; like you they hoped, that the forbearance of God would always prolong their time of grace. But ah! their mouldering ashes now too plainly declare, how vain and fruitless were all their expectations.

And which of us can pretend to say, that we are more certain of life than they were. However vainly we may trust in them, it is not strength, youth, or beauty which can save us from death; the undistinguishing grave receives alike the bloom of infancy and the tottering steps of decrepid age. Nay, in the very midst of life itself we are in death: the very breath that we are now drawing is carrying away a part of our being, and bringing us nearer to the confines of the grave, and the hour of judgment.

The hour of judgment! Oh! horrible sound to those who are unprepared for its coming! Oh words of terrible import, which contain in them all the miseries which guilt can fear or human nature suffer! an exclusion from heaven, a separation from God, and ages of eternity spent in utter darkness, amidst unutterable torments.

And what then, my brethren, can hide these things from your eyes? What charm is it that hinders you from seeing your eternal welfare and being wise unto salvation? Had ye all the enjoyments

the world can afford, nay, had ye the world itself in possession, with all its empires and kingdoms, yet, when compared with the kingdom of heaven, it would appear but as the dust of the balance; and therefore it would be madness to hesitate which ye should chuse. And is it not then the height of madness to prefer the painful enjoyments of sin, when ye have a religion offered to you, which can not only ensure that heavenly kingdom, but also the only true happiness which the present state of trial affords; a religion which has not only the promises of the life to come, but also of that which now is.

'Come then, religion, daughter of heaven, parent of happiness, possess our hearts with thy divine influence, and make us all thy own! Too long, misguided by youth, misled by ambition, or corrupted by example, we have neglected the fear of God, we have trodden the steps of folly, we have listened to the voice of sin. But now, convinced of our danger, we fly to thee for succour, we fall as prostrate suppliants at thy altar. Teach, oh teach us, therefore, to despise the vanities of the world, to look down with pity on the slaves of ambition, to abhor the maxims of sin, to fly the wiles of temptation, and to place our happiness on objects beyond the power of fortune, beyond the reach of chance.

'And thou, eternal providence, who dost make the heavens revolve and the insect crawl, who art watchful even over the least and lowest of thy works; oh! lend thy friendly hand to snatch us from the paths of darkness and the shadow of death! Do thou deign to receive from us that homage and submission which thou alone canst render worthy to be offered to thee! Do thou teach us to revere those virtues which thou hast condescended to instruct us in, and inspire our breasts with thy heavenly graces of innocence, peace, and contentment.

'Thus guided by thy spirit, instructed by thy precepts, supported by thy comforts, we shall securely conduct our trembling steps through the paths of life: thus we shall joyfully resign this anxious being at the hour of death, in full confidence of receiving from thy hands the immortal crown of patience and virtue, which thou hast prepared for them that love and fear thee.' Vol. ii. p. 358.

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*The System of Nature; or, the Laws of the Moral and Physical World. Translated from the French of M. Mirabaud, one of the Forty Members of, and perpetual Secretary to, the French Academy. 4 Vols. 8vo. 11. 1s. Boards. Kearsley. 1797.*

'**L**IVE agreeable to Nature,' is the burthen of the obscure rhetoric with which the declaimer in *Rasselas* entertains his wondering auditors; we have here a *System of Nature* that is not a whit more intelligible than the precept. This work is attributed to the voluminous M. Mirabaud; and it is said that



that the celebrated Diderot assisted in composing a considerable part of it. The author thus discloses his intentions —

‘ The sole object of this work, is to bring man back to nature, to render his reason dear to him, to make him adore virtue, to dispel those mists of prejudice that hide from him the only road that can really conduct him to that felicity he desires. These are the real views of the author; satisfied with the sincerity of his intention, he presents to the reader nothing but those ideas, which a long and serious reflection has convinced him to be absolutely necessary to the repose and happiness of man, and favourable to the progress of the human understanding. He invites the reader to an examination of his principles; and, far from having a wish to wound the sacred ties of morality, he maintains he shall strengthen them, and place virtue on those altars from which she has hitherto been driven, by imposture, enthusiasm, and religious terror, for the introduction of the most dangerous phantoms.

‘ Ready to descend into the grave, which old age has rendered probable for some time past, the author protests in the most solemn manner, to have had no other object in his labours, than to promote the good of his fellow-creatures. His only ambition is, to merit the approbation of those very few partisans of truth, and honest souls, that sincerely search after it. He writes not to those who are deaf to the voice of reason, who judge of things only by their vile interests, and fatal prejudices. His cold remains will fear neither their clamours, nor their resentments, so terrible to those, who, while living, dare announce to them to the truth.’ Vol. i. p. xiv.

Notwithstanding these plausible professions, M. Mirabaud's literary reputation, and the assistance to which we have before alluded, this *legacy* to the world is neither a treasure of genius, nor wisdom. Many of the French literati, whose talents were adapted to better employment, have distinguished themselves by a sarcastic hostility to the Christian religion; but the author of the ‘System of Nature’ declares open war against every species of religious adoration, and pretends to build a beautiful and durable fabric of morality on the basis of avowed atheism! The futility of such attempts is obvious, and the mischief they have a tendency to produce in society is incalculable; for, even admitting the *speculative* possibility of constructing a permanent system of morals unconnected with any religious doctrines, yet when it is considered how intimately the morals of society have, during a long course of time, been blended and interwoven with religion, they must be bold and bad men who avow and endeavour to make proselytes to opinions, which, in their practical operation, would infallibly cut asunder all the ties of decency, morality, and order, by which the civilised part of mankind are at present connected.

The mischievous absurdity, as well as the impiety of such philosophical schemes, renders it greatly to be wished that the authors of them, instead of raising trophies to their own vanity, would employ their pens in discussions more immediately relative to the actual condition of human society, and calculated rather to correct its disorders, than to endanger its existence.

In the present work a few, and but a very few, pages are devoted to this useful purpose: we select the following passages from some judicious if not original reflections on criminal punishments —

‘ If society has the right to conserve itself, it has also the right to take the means; these means are the laws, which present to the wills of men, those motives that are most suitable to deter them from committing injurious actions: these motives, can they not have any effect upon them? Society, for its peculiar good, is obliged to take from them the power of injuring it. From whatever source their actions may arise, whether they may be free, whether they may be necessary, it punishes them, when after having presented them with motives sufficiently powerful to act upon reasonable beings, it sees that these motives have not been able to vanquish the impulsions of their depraved nature. It punishes them with justice, when the actions from which it dissuades them, are truly injurious to society; it has the right to punish them, when it only commands them to do, or defends them from committing those things, that are conformable or contrary to the nature of beings, associated for their reciprocal advantage. But on the other hand, the law has not the right to punish those to whom it has not presented the necessary motives to have an influence on their wills; it has not the right to punish those, whom the negligence of society has deprived of the means of subsisting, of exercising their industry and their talents, of labouring for it. It is unjust, when it punishes those to whom it has neither given education, nor honest principles, whom it has not caused to contract habits necessary to the maintenance of society. It is unjust, when it punishes them for faults, that the wants of their nature, and which the constitution of society, has rendered necessary to them. It is unjust and irrational, whenever it chastises them for having followed those propensities, which society itself, which example, which public opinion, which the institutions, conspire to give them. In short, the law is iniquitous, when it does not proportion the punishment to the real evil that they have done to society. The last degree of injustice and of folly is, when it is so blinded, as to inflict punishment on those who have served it usefully.

‘ Thus the penal laws, in shewing frightful objects to men, whom they must suppose susceptible of fear, present them with motives, suitable



suitable to have an influence on their wills. The idea of pain, the privation of their liberty, of death, are for beings well constituted, and in the enjoyment of their faculties, very puissant obstacles that strongly oppose themselves to the impulsions of their unruly desires; those who are not stopped by them, are irrational beings, madmen, beings badly organized, against whom the others have a right to guarantee themselves, and place themselves in security. Madness is, without doubt, an involuntary and necessary state, nevertheless no one finds it unjust to deprive fools of their liberty, although their actions can only be imputed to the derangement of their brain. The wicked are men of whom the brain is either perpetually or transitorily disturbed, we must then punish them by reason of the evil that they commit, and place them for ever in the impossibility of injuring it, if we have no hopes of ever bringing them back to a conduct conformable to the end of society.

‘ I shall not examine here, how far the punishments that society inflicts on those who offend against it, may be able to be carried. Reason appears to indicate, that the law ought to shew, to the necessary crimes of men, all the indulgence that is compatible with the conservation of society. The system of fatalism does not leave, as we have seen, crimes unpunished, but it is at least suitable to moderate the barbarity with which a great number of nations punish the victims of their anger. This cruelty becomes yet more absurd, when experience shews the inutility of it; the habit of seeing atrocious punishments, familiarizes criminals with their idea. If it is true, that society has the right of taking away the life of its members; if it is really true, that the death of a criminal, thenceforth useless to it, can be advantageous to society, which it will be necessary to examine; humanity at least exacts that this death should not be accompanied with useless tortures, with which frequently the too rigorous laws please themselves with overloading it. This cruelty serves only to make the victim, that is immolated to the public vengeance, suffer without any advantage to itself; it moves the compassion of the spectator, and interests him in favor of the unhappy sufferer who groans under it; it imposes nothing upon the wicked, but the sight of the cruelties that are destined for him, and frequently renders him more ferocious, more cruel, more the enemy of his associates. If the example of death was less frequent, even without being accompanied with pains, it would be more important.

‘ What shall we say to the unjust cruelty of some nations, where the laws that ought to be made for the advantage of the whole, appear only to have for object the particular security of the most powerful, and where punishments the most disproportionate to the crimes, unmercifully take away the lives of men, whom the most urgent necessity have obliged to become criminal? It is thus, that in the greater number of civilised nations, the life of a citizen is placed

in the same scales as money; the miserable wretch, who is perishing with hunger and misery, is put to death for having taken a pitiful portion of the superfluity of another, whom he sees rolling in abundance! It is this, that in enlightened societies, they call justice, or proportioning the punishment to the crime.

' This dreadful iniquity, does it not become more crying yet, when the laws and the customs decree the most cruel pains against crimes, which the bad institutions engender and multiply? Men, as we cannot too often repeat, are so prone to evil, only because every thing appears to push them on to the commission of it. Their education is void in the greater number of states, man receives from the people no other principles, than those of an unintelligible religion, which is but a very feeble barrier against the propensities of his heart. In vain, the law cries out to him to abstain himself from the goods of his neighbour; his wants cry out to him more powerfully, that he must live at the expence of the society, who have done nothing for him, and who condemn him to groan in indigence and in misery; deprived frequently of necessaries, he revenges himself by thefts, by robberies, by assassinations; at the risque of his life he seeks to satisfy either those real, or imaginary wants, which every thing conspires to excite in his heart: deprived of education he has not been taught to restrain the fury of his temperament; without ideas of decency, without any principles of honor, he engages himself to injure a country, which is only a step-mother to him; in his transports he does not even see the gibbets that attend him; beside, his desires have become too powerful, he can no longer be able to change his inveterate habits, laziness benumbs him, despair blinds him, he rushes on to death, and society punishes, with rigour, those fatal and necessary dispositions that it has given birth to in him, or at least, which it has not seasonably rooted out, and combated by the most suitable motives to give honest inclinations to his heart. Thus society frequently punishes those propensities to which society itself has given birth, or which its negligence has caused to spring up in our minds; it acts like those unjust fathers who chastise their children for those vices, which they have themselves made them contract.' Vol. ii. p. 400.

We wish it were in our power to point out similar passages: but we are sorry to remark that the greater part of the four volumes which compose this publication, are occupied with declamations against religion, and unmeaning allusions to the *laws of nature*, the *harmony of nature*, *natural impulses*, &c. &c. The author thus comprises his tenets in a few sentences, which teem with arrogance and blasphemy —

' Atheism is only so rare because every thing conspires to intoxicate man, from his most tender age, with a dazzling enthusiasm, or to puff him up with a systematic and arranged ignorance, which is  
of



of all ignorance the most difficult to vanquish and to root out. Theology is nothing more than a science of words, which by dint of repeating we accustom ourselves to substitute for things; as soon as we are disposed to analyze them, we find that they do not present us with any true sense. There are very few men in the world who think, who render themselves an account of their ideas, and who have penetrating eyes; justness of mind is one of the rarest gifts which nature bestows on the human species. Too lively an imagination, a precipitate curiosity, are as powerful obstacles to the discovery of truth, as too much phlegm, as a slow conception, as indolence of mind, as the want of a thinking habit. All men have, more or less, imagination, curiosity, phlegm, bile, indolence, activity, it is from the just equilibrium, which nature has observed in their organization, that justness of mind depends. Nevertheless, as we have heretofore said, the organization of man is subject to change, and the judgment of his mind varies with the changes which his machine is obliged to undergo: from thence those almost perpetual revolutions which take place in the ideas of mortals, above all, when there is a question concerning those of objects upon which experience does not furnish them with any fixed basis whereon to support them.' Vol. iv. p. 661.

The illiberality and injustice of confounding the abuses with the essence of religion has been too often and too ably exposed, to require more than our general censure on the tendency of such reflections. Before the advocates for atheism can hope to make converts among truly sensible men, they must offer some system which contains more reason, happiness, and hope, than that they seek to destroy, instead of substituting a jargon which might be derided for its folly and incoherence, were it not to be dreaded for the lurking mischief with which it is pregnant.

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*James the Fatalist and his Master. Translated from the French of Diderot. 3 Vols. Small 8vo. 10s. 6d. Boards. Robinsons. 1797.*

THE character which we gave of Diderot and his writings on a former occasion\*, will in a great measure apply to the publication that now lies before us. Diderot, we intimated, was a professed imitator of the English writers; and it is easy to see that in the present *jeu d'esprit* he has had Tristram Shandy in view. There is also somewhat of the spirit of Voltaire's romances discernible in this; but, after all, the body of the work seems to be made up of anecdotes which were

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\* See Crit. Rev. New Arr. Vol. XIX. p. 420.

current in the polite circles at Paris ; and we suspect that under feigned names some actual facts are narrated. In this view the publication will afford entertainment, and probably satisfaction, to many readers, as exhibiting a very lively picture of that general corruption of principle, and horrid dissoluteness of conduct, which pervaded all the higher classes of society under the old despotism of France. It will certainly afford a very strong argument in favour of republicanism, if it should be found, after a lapse of twenty or thirty years, that, under the new order of things, the manners of the French nation are mended. — Virtue, probity, and independence of spirit, ought to be the natural effects and consequences of liberty ; and though we cannot approve of the means by which the change has been wrought, a greater equality of conditions has been established in France, by the violence with which the revolution has been effected. Thus good may eventually come out of evil, since there is no greater corruptor of morals than too large a portion of property resting in the hands of a few, especially if those few are invested with peculiar privileges. To this cause was superadded the despotism of the government ; for the use of *lettres-de-cachet*, and other arbitrary modes of imprisonment, seem to have produced in the modern nobility of France a baseness of spirit and a servility of manners, which was not known under the feudal regimen, when the nobles were in a more independent state. In a word, there could not exist a more depraved race of men than the majority of the French *noblesse* ; and this depravity must in no inconsiderable degree be attributed to the gross corruption of the government.

That these observations are not a digression from the matter of the publication before us, will appear from the following narrative. — The work is carried on in the form of a dialogue between James and his master ; and the latter relates, as follows, the mode in which he was entrapped by a right honourable swindler. — The narrator had just announced a splendid entertainment to be given by his mistress at his expense, and thus proceeds —

‘ It was the eve of her entertainment, and I had no money. The chevalier de St. Quin, my intimate friend, never was embarrassed by any thing. You have no money, said he to me ? — No. — Well ! you must get some. — And do you know how I can get it ? — Certainly. — He dressed himself, we went out, and he conducted me through several streets to a small obscure house where we ascended by a little stair-case to the third floor, on which we entered into a spacious apartment, singularly furnished. Among other things there were three chests of drawers in the front, all of a diffe-



rent fashion; behind that which stood in the middle, there was a large mirror, the top of which was too high for the ceiling, so that a foot of the mirror was concealed by these drawers; upon the drawers were exposed goods of every kind; there were two pair of tables; round the apartment were placed some very handsome chairs but not one like another; at the foot of a bed without curtains was a superb duchess; in one of the windows an aviary quite new without birds; at the other window a lustre suspended by a broom stick which was supported at the ends by the backs of two old chairs with straw bottoms; on the right and on the left were pictures, some fixed to the wall, others piled up.

*James.* This man seems as if he served the country for a league round.

*Master.* You have guessed it. The chevalier and M. le Brun (this was the name of our broker and usurer) flew into one another's arms . . . Oh! is it you, M. le chevalier?—Yes, it is I, my dear le Brun. — But what has become of you for this age, since I saw you last? The times are very bad, are they not? — Very bad indeed, my dear le Brun. But that is not the business in hand; hark ye, I have a word to speak to you . . . — I sat down, the chevalier and le Brun retired into a corner and conversed. I cannot tell you their conversation, excepting a few detached words which I over heard . . . Is he good? — Excellent. Of age? — More than of age. — And the elder son? — Yes. — Do you know that our two last affairs . . . . . Speak lower. — The father? — Rich. — Old? — And frail. — Le Brun, in a higher tone of voice; hold, M. le chevalier, I do not wish to meddle in these matters, they are always attended with troublesome consequences. He is your friend, no doubt, and the gentleman has a respectable look; but . . . — My dear le Brun! — I have no money. — But you have acquaintances! — They are all rogues, scurvy knaves. M. le chevalier, are you not tired of passing through such hands? — Necessity has no law. — The necessity by which you are pressed is a pleasant necessity, an intrigue, a party of pleasure, some girl . . . My dear friend! . . . — I am still the same, I am as weak as a child; and then you are so insinuating in your manner that I believe there is nobody in the world whom you could not prevail upon to engage in your service, in spite of oaths to the contrary. Come, ring the bell then, that I may know if Fourgeot be at home . . . . . No, do not ring, Fourgeot will take you to Merval. — Why cannot you do it? — I do it! I swear this vile Merval would do nothing, either for me or my friends. You must answer for the gentleman, who perhaps, who certainly is, an honest man; I must answer for you to Fourgeot, and Fourgeot must answer for me to Merval . . . — In the mean while the maid servant came in, demanding, if he chose to be at home to M. Fourgeot. — Le Brun, to the servant; no, there is no person at home . . .

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M. le chevalier, I will not, absolutely I will not. — The chevalier embraces and caresses him : my dear le Brun, my dear friend ! . . . I drew near, joining my entreaties to those of the chevalier ; M. le Brun ! my dear sir ! . . . — Le Brun allowed himself to be persuaded. The servant, who smiled at this mummerly, retires, and in a twinkling, shows up a little lame fellow dressed in black, with a cane in his hand ; he stuttered in his conversation, his countenance was lean and shrivelled, his eye piercing. The chevalier turns to him and says : Come, Mr. Matthew Fourgeot, we have not a moment to lose, conduct us without delay . . . Fourgeot, without seeming to pay any attention, unties a small shammy purse. The chevalier to Fourgeot ; by no means, that belongs to us . . . I drew near, I pulled out a crown which I passed to the chevalier, who gives it to the servant, at the same time, chucking her under the chin. In the mean while, le Brun said to Fourgeot : I forbid it, do not conduct these gentlemen thither. — Fourgeot : M. le Brun, wherefore ? — He is a knave, a rank knave. — I know very well that Mr. Merval . . . but there is mercy for every sin ; and besides I know no person but him who has money at the moment. — Le Brun ! Mr. Fourgeot, do as you please ; gentlemen, I wash my hands of it. — Fourgeot to le Brun : M. le Brun, will not you come with us ? — Le Brun ; I go with you ! God preserve me ! he is an infamous fellow, whom I never will see again while I live. — Fourgeot ; but without you we can do nothing. — Chevalier ; it is true. Come, my dear le Brun, it will be doing me a favour, it will be obliging a generous man who is in difficulty ; you will not refuse me ; you will . . . Le Brun ; I go to Merval's ! I ! I go ! — Chevalier ; yes, you will go for my sake . . . —

By the dint of solicitation, le Brun was prevailed on, and le Brun, the chevalier, Matthew de Fourgeot, and I set out ; the chevalier, by the way, taking le Brun in a friendly manner by the hand, and saying to me, He is the best man in the world, a most obliging man, the best acquaintance . . . — Le Brun ; I believe that M. le chevalier could make me coin money . . . — At length we arrive at Merval's. —

*James.* Matthew de Fourgeot . . .

*Master.* Well ; what do you intend to say ?

*James.* Matthew de Fourgeot . . . I mean to say that M. le chevalier de Saint-Ouin knew these people by name and surname, and that there was a kind of scoundrel understanding among all this crew.

*Master.* You may be right . . . It is impossible to find a more pleasant, more civil, more genteel, more polite, more humane, more compassionate, more disinterested man than Mr. Merval. My age of majority and my solvency being proved, Mr. Merval assumed a mingled air of affection and concern, and told us, in a tone of regret, he was extremely vexed that no later than this morning



morning he had been obliged to assist one of his friends who was in a situation of the most urgent necessity, and that he was quite aground. Then addressing himself to me, he added; sir, do not distress yourself because you did not come sooner. I should have been sorry to have refused you, but I must have done it, for friendship with me takes precedence of every thing. . . — We were all much surprised; the chevalier, le Brun, and even Fourgeot, fell down at Merval's knees, whilst Merval said to them: Gentlemen, you all know me, I love to oblige, and I endeavour not to spoil the services which I do by performing them in consequence of solicitation; but, upon the honour of a man, there are not four louis in the house. . .

As for me, I stood in the midst of these people like a criminal who had heard his sentence. I said to the chevalier; Chevalier, let us go, since these gentlemen can do nothing. . . The chevalier, pulling me aside, replied, You do not recollect it is the eve of her entertainment. I have given her notice, remember, and she expects a display of gallantry on your part. You know her; it is not that she is selfish; but she is like every body else, she does not relish being disappointed in her expectations. She is now, perhaps, boasting to her father and mother, her aunts and her friends; and, after all, to have nothing to shew them would be truly mortifying. . . He then turned to Merval, and became more pressing than ever.

Merval, after they had got him to draw his purse, says, I am the greatest fool in the world, I cannot see people in difficulty. Well, I think there is an idea which strikes me — Chevalier! What idea? — Why not take some goods? — Chevalier: Have you any? — No; but I am acquainted with a woman who will furnish you with some; an excellent woman, an honest woman. — Le Brun; aye, but she will furnish us with a parcel of rags, for which we must pay their weight in gold, and which will bring us nothing in return. — Merval: no, indeed; very fine things, gold and silver trinkets, silk stuffs of all kinds, pearls, jewels; there will be very little loss upon such effects. She is a good creature, and contented with a small profit provided she has sureties; these are goods which bring her a very high price. You may, at least, look at them, the sight will cost you nothing. . . — I represented to Merval and to the chevalier, that I was not in the way of merchandizing, and that, though this arrangement was not disagreeable to me, my situation would not permit me to avail myself of the advantages to be derived from it. The obliging le Brun and Matthew Fourgeot said both at once; let not this be any impediment, we will dispose of them for you, it is only the business of half a day. . . The business at Merval's house was adjourned till the afternoon, and Merval, tapping me upon the shoulder, said in a soft and penetrating tone; sir, I am delighted in having it in my power

to oblige you, but take my advice and make few such loans, they always end in ruin. It will be a wonder if ever you fall into the hands of such honest persons as Messrs. le Brun and Matthew Fourgeot . . . Le Brun and Fourgeot Matthew, or Matthew Fourgeot, made a bow, thanked him, and said that he was very good; that they had always endeavoured, in the little commerce which they had with the world, to act agreeably to the dictates of their conscience, and that upon this account they had no claim to praise.—

Merval: I beg your pardon, gentlemen, for who is there now that has any conscience? Ask M. le chevalier de St. Ouin who must know something of these matters. . . . We left Merval's, who asked at the top of the stair case if he might depend upon us, to give notice to his female acquaintance. We replied that he might, and went at four to dine at a neighbouring tavern till the hour of meeting arrived.

It was Matthew Fourgeot who ordered the dinner, and he ordered a good one. While we are at the desert, two young wenches came to our table with their cymbals; le Brun made them sit down. We made them drink, talk, and play. While my three guests were amusing themselves in tumbling about one of them, her companion, who was sitting beside me, said in a low tone of voice: Sir, you are in very bad company, there is not one of these people whose name is not in the red book.

We left the tavern at the hour appointed, and repaired to Merval's. I forgot to tell you that this dinner emptied both my purse and the chevalier's, and that by the way le Brun told the chevalier, who informed me, that Matthew Fourgeot demanded ten louis for his commission; that it was the least we could give him; that if he was satisfied with us we should get the goods at the lowest price, and that we might easily make this sum upon the sale.

We arrived at Merval's, where his merchant had gone before us with her goods. Mademoiselle Bridioie (this was her name) loaded us with politeness and honours, and shewed us some stuffs, linen, lace, rings, diamonds, and gold boxes. We took a part of every thing. Le Brun, Matthew Fourgeot, and the chevalier, put the value upon the different articles, and Merval held the pen. The total amounted to nineteen thousand, seven hundred, and seventy-five livres, for which I was going to give my note, when mademoiselle Bridioie said to me, making a courtesy at the same time (for she never addressed any person without making her honours): sir, you propose to pay your notes when they become due?—Certainly, I answered.—In this case, replied she, it is matter of indifference to you whether you give your notes or bills of exchange.—At the word bills of exchange I grew pale. The chevalier perceiving it said to mademoiselle Bridioie; bills of exchange, mademoiselle! but these bills circulate and there is no saying into what hands they may fall.—You are mistaken, M. le chevalier, said



said she, I am not so ignorant of the respect we owe to persons of your rank . . . And then a courtesy . . . I keep these papers in my pocket book and never produce them, except at the time of payment. Hold, see . . . another courtesy . . . Then taking her pocket book out of her pocket she read a number of names of persons of all ranks and conditions. The chevalier came up to me, and said: bills of exchange! this is devilish serious! Resolve upon what you mean to do. This woman appears to me to be honest; and before the period of payment, you or I will be in cash.

' *James.* And you signed bills of exchange?

' *Master.* I did.

' *James.* It is usual for fathers when their children set out for the capital, to give them a short sermon. Do not frequent bad company; render yourselves agreeable to your superiors by a perpetual performance of your duty; preserve your religion; avoid dissolute women and sharpers; but, above all, never sign bills of exchange.

' *Master.* As you may suppose I was not better than my neighbours, the first thing that I forgot was my father's lesson. I was provided with goods to sell, but we were in want of money. The chevalier took some pairs of very fine lace ruffles at prime cost, telling me at the same time: this is one part of your property disposed of without any loss. Matthew Fourgeot took a watch and two gold boxes, the value of which he was immediately to bring me. Le Brun deposited the rest of the effects in his house. I put in my pocket a very handsome robe with trimmings; this was one of the flowers of the bouquet which I meant to present to my mistress. Matthew Fourgeot returned, in a twinkling, with sixty louis, he kept ten for himself and I received the other fifty. He told me that he had neither sold the watch nor the two boxes, but that he had put them in pawn.

' *James.* In pawn?

' *Master.* Yes.

' *James.* I know where.

' *Master.* Where?

' *James.* At miss Courtesy la Bridoie's.

' *Master.* You are right. Along with the trimmings and the robe, I took also a handsome ring, with a patch box inlaid with gold. I had fifty louis in my purse, and the chevalier and I set out in a style of the highest gaiety.

' *James.* This is all very well. There is only one thing which I am puzzled to account for, the disinterestedness of Master le Brun; did he get no part of the spoil?

' *Master.* Come, come, James, you are mistaken; you do not know M. le Brun. I begged to be grateful to him for his good offices; he was angry, and replied that I seemed to take him for a

Matthew

Matthew Fourgeot ; that he had never been a beggar. Ah ! my dear le Brun, cried the chevalier, is still the same ; but we should be sorry to be out done in generosity . . . And saying that, he took from amongst our goods two dozen of handkerchiefs and a piece of muslin, which he tendered to his acceptance as a present to his wife and daughter. Le Brun, after inspecting the handkerchiefs which were very beautiful and the muslin which was exceedingly fine, and considering that they had been offered with so good a grace, as well as the opportunity which he should soon have of recompensing us by the sale of the goods which still remained in his hands, suffered himself to be prevailed upon to accept them ; we set out and drove full speed in a hackney coach to the house of the lady with whom I was in love, and for whom the robe, the trimmings, and the ring were intended. The present succeeded to a wonder. Every thing was charming ; she immediately tried on the robe and the trimmings ; the ring seemed as if it had been made for her finger. We supped in an elegant style, as you may well suppose.' Vol. iii. p. 78.

**After some repetitions of the same kind of knavery —**

' One day the chevalier proposed an excursion by ourselves. We went to spend the day in the country. We set out early. We dined at an inn, and staid supper ; the wine was excellent, we drank plentifully, talking of government, religion, and gallantry. Never had the chevalier testified for me so much confidence and friendship. He recounted all the adventures of his life with incredible frankness, concealing neither the good nor the bad. He drank, he embraced me, he wept with tenderness. I drank, I embraced him, I shed tears in my turn. There was only a single action in his past conduct with which he could reproach himself, and the remorse of which he would carry with him to his grave.— Come, chevalier, said I, unburthen your mind to a friend, it will afford you ease. What is the matter ? What peccadillo is this of which your delicacy exaggerates the importance ? — No, no, exclaimed the chevalier, leaning his head upon his hands, and concealing his face with shame, it is an enormity, an unpardonable enormity. Could you have believed it ? I, the chevalier de Saint-Quin, have once deceived . . . . . deceived, yes, deceived his friend ! — And how ? — Alas, we both of us frequented the same house, like you and me. There was in the family a young lady, like mademoiselle Agatha ; he was in love with her, and I possessed her affections. He ruined himself in expences to gain her, while I enjoyed her favours. I never had the courage to make the confession to him, but if we should again meet I will tell him all. This dreadful secret, which I bear in the recesses of my heart, weighs me down. It is a burden of which I must absolutely be delivered. — Chevalier, you will act right. — You advise me to do so ? —

Assuredly



Assuredly I do. — And how do you imagine my friend must receive the confession? — If he is your friend; if he is just, he will find your excuse in himself; he will be affected by your candour and your repentance, he will throw his arms round your neck, he will do what I, myself, should do in his situation. — You believe so? — I do. — And this is the manner in which you would treat him? — I have no doubt of it . . . — At this instant the chevalier rose, advanced to me with tears in his eyes, his arms spread, and said: My friend, then embrace me. — What, chevalier, said I, it is you? it is I? it is that devil Agatha? — Yes, my friend, I again liberate you from your word, you have it in your power to treat me as you please. If you think as I do, that my offence admits of no excuse, refuse me your pardon, rise, quit me, never again behold me but with contempt, and abandon me to my grief and to my shame. Ah! my friend, did you know all the empire which that little profligate has usurped over my heart! I was born virtuous; judge then how much I have suffered from the performance of the unworthy part to which I have been degraded. How often have I turned my eyes from her to fix them upon you, groaning for her treachery and my own! It is most wonderful that you never perceived it . . . All this time I remained as unmoveable as a statue; but when I had heard the whole speech of the chevalier, I exclaimed, Ah! base! base chevalier! you, you my friend? — Yes, I was your friend, and still I am so, since, to extricate you from the chains of this creature, I dispose of a secret which is more hers than mine. What completes my regret is that you never have obtained any favour which could compensate for what you have done to gain possession of her. (*Here James began to laugh and whistle.*)

But there is truth in the wine of Collé . . . Reader, you do not know what you say. From an anxiety to display your wit, you only shew your imbecility. There is so little truth in the wine, that, on the contrary, there is falsehood in the wine. I have said a rude thing to you; I am sorry for it, and I ask your pardon.

*Master.* My resentment subsided by degrees. I embraced the chevalier, he sat down again on his chair, his elbows leaning upon the table, his hands covering his eyes. He durst not look at me.

*James.* He was so afflicted, and you had the goodness to console him? . . . . (*here James whistled again.*)

*Master.* The conduct which appeared to me the best, was to turn the affair into jest. At every gay observation I made, this chevalier, confounded, said to me; There is not another man in the world like you. You are perfectly singular. You are infinitely superior to me. I doubt whether I should have possessed the generosity or the force of mind to pardon you such an injury, and you treat it as a subject of pleasantry. This is without example. My friend, what can I ever do to repair my crime? . . . Ah! no, no,

this can admit of no reparation. Never, never, shall I forget either my crime or your indulgence, they are two traits deeply engraved upon my heart. I will recall the one to excite a detestation of myself, the other to inspire an admiration of you, and to redouble the attachment to you with which I am penetrated.—Come, chevalier, you do not consider the matter rightly, you exaggerate both your own conduct and mine. Let us drink your health. Mine then, chevalier, since you will not hear of your own . . . By degrees the chevalier recovered his spirits. He recounted to me all the details of his treachery, loading himself with the most odious epithets. He tore in pieces the daughter, the mother, the father, the aunts and the whole family, whom he represented as a miscreant crew, unworthy of me, but very worthy of him; these were his own words.—Vol. iii. p. 133.

‘Saying this, the chevalier seized a knife, which lay upon the table, untied his collar, opened his shirt, and, his eyes glaring wildly, placed the point of the knife at the bottom of the left collar bone, seeming only to wait my command to dispatch himself in the manner of antiquity.—That is out of the question, chevalier, lay down that ugly knife.—I will not quit it; it is what I deserve, give the signal.—Lay down that ugly knife, I say, I do not value the expiation at so high a price, I do not . . . All this time the point of the knife was suspended upon the left collar bone. I seized his hand, I tore from him the knife which I threw away, then, taking his glass and filling a bumper, I said: Let us first take a glass, and then you shall know what terrible condition I annex to your pardon. Agatha then is very liquorish, eh! very voluptuous?—Ah! my friend, do you not know it as well as I do!—But stop, we must have a bottle of Champagne, and then you shall give an account of one of your nights. Charming traitor, your absolution follows the conclusion of that account. Come, begin, what! do not you understand me?—I do understand you.—Does my sentence appear to you too severe?—No.—You are pensive.—I am.—What did I ask of you?—The description of one of my nights with Agatha!—Just so . . . Meanwhile the chevalier, after measuring me with his eye from head to foot, said to himself: He is of the same size, nearly the same age, and, if there should be a little difference, in the dark, her imagination being prepossessed with the idea that it is me, she will entertain no suspicion . . .—But, chevalier, of what are you thinking? your glass remains full and you do not begin!—I am thinking, my friend; I have thought of it, it is all decided; embrace me, we shall be revenged, we shall. It is a piece of villainy on my part; if it is unworthy of me, it is not unworthy to be practised against that little devil. You ask me for the account of one of my nights?—Yes; is it to demand too much?—But if instead of the account I should procure you the night?



night? — That were better still. — (*James falls a whistling.*) Without more ado the chevalier pulls two keys out of his pocket, the one small, the other large, saying, the small one is the key of the street door, the large one is that of the antichamber of Agatha; there they are; they are both at your service. I will tell you my mode of proceeding for about six months, to which you will accomodate yours. Her windows are in front as you know. I walk about in the street till I see them lighted. A flower pot, placed on the outside, is the signal agreed upon; then I approach the outer door; I open it and enter; I shut it and go up stairs as softly as I can. I turn by the little passage upon the right, where I find a small wax taper, by the light of which I undress myself at my ease. Agatha leaves the door of her room half open, I pass and repair to her bed. Do you comprehend this? — Very well! — As there are people sleep near us we remain silent. — And then I suppose you have something better to do than to talk. — In case of accident I can leap out of bed and shut myself up in the dressing-room, this however was never necessary. Our ordinary practice is to separate about four o'clock in the morning. When pleasure or repose induces us to prolong the period, we rise together. She goes down stairs, I dress myself, I read, or repose, waiting till the time arrives when I may appear. I go down stairs, and embrace her as though I had just come in. — And are you expected to night? — I am expected every night. — And will you resign me your place? — With all my heart. That you will prefer the night to the description, I have no doubt, but what I should wish, is that . . . — Go on, there are few things which I do not feel sufficient courage to attempt to oblige you. — And this is that you should remain in her arms till day. I will come and surprise you. — Oh, no! chevalier, that will be too bad. — Too bad? Oh, no, not so bad as you may imagine. In the first place I will undress myself in the wardrobe. — Come, come, chevalier, the devil is in you. Besides this is impossible. If you give me the keys they cannot be returned to procure you admittance. — Ah! my friend, how dull you are! — Not in this case, methinks. — And why cannot we enter both together? You may go to Agatha, whilst I remain in the wardrobe till you make the signal agreed on. — Upon my faith, this is so pleasant, so whimsical, that I am almost induced to consent. But, chevalier, all things well considered, I should like better to reserve this piece of humour for one of the following nights. — Ah! I understand. Your plan is to avenge yourself more than once. — Ay, with your consent? — I agree most willingly. Vol. iii. p. 144.

The chevalier and James's master arrived at Paris. The latter dressed himself in the chevalier's clothes. It is midnight; they are now under Agatha's windows; the light is extinguished; the flower-

pot appears. They take another turn along the street, the chevalier inculcating his lesson upon his friend. They approach the door, the chevalier opens it, introduces James's master, keeps the key of the street door, gives him the key of the passage, again closes the outer door, departs, and after this little detail related very laconically, James's master continued.

‘ The place was familiar to me. I mount upon tiptoe, I open the door of the passage, I shut it again. I enter the wardrobe, where I find the little wax taper, I undress myself; the door of the room was half open; I pass on, proceed to the alcove bed where Agatha was awake. I open the curtains, and immediately I feel two naked arms thrown round my neck, and drawing me forwards; I follow; I get into bed, am loaded with caresses, which I return. Conceive me then the happiest of mankind. Again I renew my happiness, when . . .’ Vol. iii. p. 153.

‘ When suddenly the passage door flew open. The room was instantly filled with a crowd of people, who walked about tumultuously. I perceived light, and heard the voices of men and women speaking confusedly. The curtains were forcibly thrown open, and I discovered the father, the mother, the aunts, the cousins, male and female, and a commissary, who gravely addressed them: Gentlemen and ladies, no noise; the offence is flagrant; the gentleman is a man of honour; there is only one way of repairing the mischief, and the gentleman will prefer embracing it himself rather than be constrained to it by the law . . . At these words, he was interrupted by the father and mother, who loaded me with reproaches; by the aunts and the female cousins, who directed against Agatha epithets the least ceremonious, who, meanwhile, had wrapped herself up in the bed clothes. I was stupified, and knew not what to say. The commissary, addressing himself to me, said ironically; Sir, you are very comfortable; but you must nevertheless think proper to rise and dress yourself . . . which I accordingly did, but in my own clothes, which had been substituted for those of the chevalier. A table was placed, and the commissary set about drawing up a state of the proceedings. Meanwhile the mother affected to storm so much, that she was held by four persons, to prevent her from beating her daughter; and the father said to her, Softly, my dear, softly; for indeed if you were to beat your daughter, you would not mend the matter; every thing will be settled for the best . . . The other personages were dispersed upon chairs, in the different attitudes of grief, indignation and resentment. The father, scolding his wife continually, said to her, See the consequences of not watching over the conduct of your daughter . . . The mother replied: with an air so good and so virtuous, who could have believed it of this gentleman? . . . The rest kept silence,

‘ The



The account of the circumstances being drawn up, it was read to me, and, as it contained nothing but the truth, I subscribed to it, and went down stairs with the commissary, who very obligingly asked me to step into a carriage that was at the door, from whence I was conducted with a numerous retinue to the prison of Fort-l'Evêque.' Vol. iii. p. 198.

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*The Battle of Eddington; or, British Liberty. A Tragedy.*  
8vo. 1s. 6d. Elmsly. 1796.

**T**HIS play, dedicated to Mr. Pitt, is professedly written with a political view. The great Alfred, so deservedly the favourite of his countrymen, and who is very justly held up as a model to all sovereigns, is supposed to be not only engaged in resisting the Danes, but the plots of his subjects.

'They hold their meetings, and they whet their daggers.  
Not all the qualities that grace your king,  
His spotless virtue, or his public spirit;  
Not all his wisdom can unite the people.' P. 22.

We are told of the necessary inconvenience of *juries* and *free laws*—

'Whose lenity, tho' wise, oft screens the guilty,  
And renders odious the firm foes of treason.  
Yet do they not regard it.' P. 20.

And again—

'— thanks to the old spirit  
Of Saxon liberty, whose nicety brooks not  
That summary conviction which denies  
The respite I enjoy.' P. 35.

In a dialogue between Alfred and his queen Elstha, the question is canvassed, how far it is right to prosecute an unfortunate war—

'Base is the ruler, if, while hope remains,  
He leaves his country threat'ned by a foe;  
But if his steady zeal be known to all,  
And lawless violence alone prevail  
By force of numbers, or the wrongs of fortune,  
Then he may quit, without a blush, the contest;  
Then foreign kings receive him with respect,  
And all their subjects, when they see, applaud him.' P. 54.

Again, after an eulogium on the Britons—

'Dauntless in war, but mild and just in peace'—

Elstha says—

'*Elf.* Whate'er the valued qualities they boast,  
They cannot prosper, when by their misfortunes  
Heaven plainly seems unfriendly to their cause.

'*Alf.* 'Twill be the duty, then, of noble souls  
To leave an high example of their firmness  
To future times; to brave superior power  
Even at the price of life, and be the last  
To flatter pride, and to submit to wrong.

'*Elf.* This were resistance to the Almighty's will.

'*Alf.* No; rather say, 'twere a devout submission  
To that great trial of our faith and valour  
Th' Almighty has impos'd on us: nor think,  
Elstitha, virtue can be chang'd by fortune.  
Oft, o'er the field, in which the patriot strives  
For blameless victory, do gazing angels,  
Forewarn'd of his inevitable fate,  
Shed their celestial tears, and, when he falls,  
They venerate the spot as holy ground.' P. 56.

We have noticed these passages, because we fear, if these and similar strokes do not give an interest to the piece, there is little in it as a dramatic work to excite notice. It seems to have been acted at the summer theatre in the Hay-market, if we rightly understand the author. *Letters on the Drama* are added, in which Mr. Penn shows himself a great partisan for the strict observation of the unities, and for the introduction of a chorus, — without, however, insisting upon its being constantly on the stage, after the manner of the Greeks. His own piece is diversified with pieces of lyric poetry, or, to speak plain English, with songs, which we think have a good effect.

## MONTHLY CATALOGUE.

### POLITICAL, &c.

*Agrarian Justice, opposed to Agrarian Law, and to Agrarian Monopoly. Being a Plan for meliorating the Condition of Man, by creating in every Nation a National Fund, to pay to every Person, when arrived at the Age of Twenty-one Years, the Sum of Fifteen Pounds Sterling, to enable him or her to begin the World: and also, Ten Pounds Sterling per Annum during Life to every Person now living of the Age Fifty Years, and to all others when they shall arrive at that Age, to enable them to live in Old Age without Wretchedness, and go decently out of the World.* By Thomas Paine. 8vo. 3d. Williams, 1797.

**S**TRONG assertions, bold truths, and strange misrepresentations, blended together in the author's usual manner. In his Preface, he promises to take notice of the bishop of Llandaff's Answer to his



**Age of Reason :** a circumstance at which we rejoice, from a full conviction, that, the greatest latitude being given to inquiry, the cause of infidelity must hourly decline. He accuses the bishop also of an error in asserting that God made both rich and poor : and this error, he says, led him to compose the treatise before us —

‘ The error contained in this sermon, determined me to publish my Agrarian Justice. It is wrong to say that God made rich and poor ; he made only male and female ; and he gave them the earth for their inheritance.’ P. iv.

Now there is, without proper developement, a mixture of error in the assertions both of our author and the bishop. It is true that God made rich and poor : he created good and evil : he is, in one sense, the author of every thing on the earth and in the world. But it is by no means true that the fate of the poor in any country is irrecoverably fixed by God : on the contrary, it is the evident design of the parent of all good, that every evil, attached to the difference of conditions, should be removed ; and the time, doubtless, will come, when, though inequality can never, nor ought it to be removed from rational beings, that inequality will be for the mutual advantage of all parties.

Our author is right in saying that God made only male and female, and gave the earth as an inheritance to them and their posterity. The scriptures are full of this grand sentiment. But the natural consequence of making male and female, and giving to them this earth, was, that there would be inequality in the condition of their posterity, because the produce of the earth is various, and the powers of mind and body of the sons of Adam are varied without limit.

Our author starts a doubt whether civilisation is preferable to savage life. He aggravates the evils of the former, and says nothing of those of the latter. He recommends to us the life of the savages in North America, and tells us, that —

‘ There is not, in that state, any of those spectacles of human misery which poverty and want present to our eyes in all the towns and streets of Europe.’ P. 5.

But he forgets to remind us of the miseries of the savage tribe, when they fail in hunting, — when they leave their aged parents to perish, — when the sick person is forsaken. He tells us that the life of an Indian is a continual holiday. On the contrary, all accounts agree in this, that they have either too much work or too much play, — that they know no moderation, — that they waste, with the utmost thoughtlessness, the provisions for a future day, and indulge in passions which the meanest person in civilised life learns to keep within bounds.

Let us compare the savage with the state of the civilised man. We agree with our author that civilised life presents to us spectacles

of misery, which are disgraceful. In the city of London, we daily pass objects which distress us: we know that they are a disgrace to civilisation, because it should be the object of civilisation to remove them. Thus, let the rich merchants and traders of London take a walk through the various alleys and courts within a mile of Spitalfields church, and compare them with Finsbury square; and then ask their own minds whether such things ought to be;—whether, on the contrary, a very little expense would not gradually meliorate that part of the town; and by attending to the dwellings and accommodations of the poor, you will soon accustom them to habits of cleanliness, and remove their squalid appearance. But because all the advantages are not yet reaped from civilised life which it is calculated to promote, shall we be such fools as to make all men ignorant, squalid, savage, barbarous? Let us, on the contrary, join in pointing out the defects, and promoting remedies to them. Instead of the impracticable scheme of Agrarian Justice, let us call on the wealth of the city of London, to exert itself in useful purposes; and we will venture to say, that, in the district we have alluded to, there are sufficient objects for the benevolence of the Exchange. A few merchants, subscribing no great sum, might make a street, where there is now nothing but filth and dirt: the houses would let well, — would be well tenanted, — and by degrees, instead of being the resort of thieves and pick-pockets, it would become a respectable neighbourhood.

To the plan of giving every person arrived at the age of maturity a certain sum to begin the world with, we can have no objection: but we believe that the number of persons to accept it, would be much smaller than our author supposes; and the number of those in the decline of life, to accept the beneficence of the public, would be small also, because men in general have a repugnance to accept from the bounty of others what they can procure for themselves. In every state there are faults to be corrected; and the aim of every one should be to encourage, as much as possible, a spirit of industry and independence in the people. The plan of our author has evidently an opposite tendency; and if we invert the title of his book, we should come nearer to its proper character.

*Effects of Slavery, on Morals and Industry.* By Noah Webster, Jun. Esq. Counsellor at Law, and Member of the Connecticut Society for the Promotion of Freedom. 8vo. 1s. 6d. Dilly.

Within the last ten years, Europe has abounded with dissertations against negro-slavery, which have exhibited the utmost pathos of sentiment, and acuteness of reasoning. This country, in particular, appears to have nearly monopolised the *theory* of humanity:—the senate and the press have, perhaps, displayed in every possible variety the *fine things* capable of being said and written on so popular a subject. — In America, *deeds*, and not merely words, have evinced



evinced the abhorrence entertained by many states, of a species of traffic and domination the most unnatural, irreligious, and unjust, that could enter the imagination of man to practise. — It is pleasing to observe that those among the Americans, who have emancipated their slaves, have not acted from the fears of superstition or the dictates of a romantic generosity, but from the peculiarly valuable and solid conviction, that to be *just* is to be *prudent*. To the illustration of this important principle, Mr. Webster's production is devoted; and the remarks with which it commences, will afford our readers an opportunity of estimating the talents and philanthropy of the respectable author —

' The injustice of enslaving any part of the human race has been the subject of so much public discussion, and is so generally admitted by the inhabitants of Connecticut, that any attempt to prove it, would be a very ill compliment to the understandings of my enlightened fellow citizens. Nor could any efforts of mine add novelty to the subject; so numerous, elaborate and diffuse have been the essays, and so powerful the eloquence employed in vindicating the violated rights of humanity, that language and rhetoric are exhausted.

' But men, instructed by their avarice in a species of subtle casuistry, have learnt to make a material distinction between abstract rights and private interest or policy. In defending the African slave-trade, its advocates, compelled by the powers of reason to abandon the right, have taken refuge under the policy and necessity of the traffic. Here entrenched as in a strong hold, they maintain their station, and bid defiance to the attacks of reason and religion. To drive them from this citadel of defence, it becomes necessary to encounter them with their own weapons, and upon their own ground.

' As the only steady, permanent and uniform spring of men's actions, is a regard to their supposed interest, if we would effectually restrain them from the pursuit of any object, we must first convince them that the object, if obtained, will not produce them the real benefit and happiness which they expect. It is not sufficient to persuade nations concerned in the slave trade, that the practice of enslaving their brethren of the human race, is barbarous and wicked, and that it is a violation of the laws of nature and society. Previous to their relinquishing the practice, they must be convinced that such relinquishment will not be materially prejudicial to their interest.

' To endeavour to prove this important truth, that slavery, in all its forms and varieties, is repugnant to the private interest and public happiness of man, is the task I have assigned myself in this essay; though neither my talents nor my opportunities of acquiring the necessary information, will enable me to do justice to the subject. In taking this comprehensive view of the effects of slavery on men

and nations, the society, to whom this treatise is addressed, will pardon me, if I do not restrict myself to the consideration of the African slave trade and the more immediate purposes of their institution; for the effects of despotism and a violent restraint of the natural liberty of man, are the same in all countries; subject however to inconsiderable modifications from climate, soil, religion, or other incidental circumstances.' P. 5.

The plan here sketched is ably filled up by Mr. Webster, with a series of striking historical examples of the evils of slavery, both *civil* and *political*, from the earliest ages of the world to the present period: and the author's reflections on the *impolicy* as well as the injustice of tyranny entitle him to the appellation of a philosopher, a man of sense, and a good citizen.

*A Letter to the Right Hon. the Earl of Charlemont on the Tellograph, and on the Defence of Ireland. By Richard Lovell Edgeworth, Esq. F. R. S. and M. R. I. A. 8vo. 1s. Johnson. 1797.*

This pamphlet contains a severer charge upon the administration of Ireland, than most, perhaps, that have lately been made against it. It is unnecessary to say any thing on the utility of telegraphs: they have been tried with great success both in France and England; and we learn from this Letter that they might have rendered, at very little expense, essential service to Ireland. The writer is a man of property, who had, so early as the year 1767, made some experiments with telegraphs, a system of communication by no means of modern invention; and in the year 1794, he constructed some machines, by which he communicated intelligence from Edgeworth's-town to Pakenham-hall, the seat of lord Longford. Encouraged by the speaker, he erected, in 1795, machines in several other places, and presented a memorial to lord Camden, offering, at the expense of three hundred pounds for each permanent station, and half the sum for temporary stations, to convey, with thirty permanent stations, intelligence to every part of the kingdom. Lord Camden rejected this proposal. In September, 1796, there was an alarm of invasion, when this patriotic writer, in a letter to lord Carhampton, offered to 'convey intelligence from the coast to government at his own expense.' Lord Camden now desired to see the writer, — expressed his sorrow for not accepting the offer made last year, — inquired after the expense of communication between Cork and Dublin, — said that a person belonging to the admiralty telegraph was engaged to come over to establish one in Ireland, — and, finally, wished to have trial made before him of the telegraph.

These experiments were soon after made before lord Camden, who declared 'that no other telegraph should be employed in preference to the writer's;' and the following written proposal was, at Mr. Pelham's desire, delivered in on October 6th, 1796.

'Mr. Edgeworth will undertake to convey intelligence from  
Dublin



Dublin to Cork, and back to Dublin, by means of fourteen or fifteen different stations, at the rate of one hundred pounds per annum, for each station, as long as government shall think proper; and from Dublin to any other place at the same rate, in proportion to the distance. — Provided, that when government chooses to discontinue the business, they shall pay one year's contract, over and above the current expence, as some compensation for the prime cost of the apparatus, and the trouble of the first establishment.' p. 15.

Mr. Pelham was so pleased with the mode, that he recommended it to the duke of York; and the writer's son was sent to London, and actually made the experiment in Kensington-gardens before his royal highness. The writer expected now to see his plan adopted; but on Nov. 17, 1796, received a letter from Mr. Pelham, to tell him that lord Spencer did not think the establishment of telegraphs in Ireland of sufficient importance, to warrant the expence.

Thus there was an end put to our author's expectations; and his fortune enabled him to bear the loss of a considerable sum without inconvenience. Had he been a poor man, the endeavour to serve his country might have been fatal to him; and, on this point, we have the following judicious remark —

'Figure to yourself, my lord — for you can feel for your inferiors — the despair of an ingenious, friendless man, who had bestowed the bread of his family in perfecting a project, which ought to have been adopted for its utility; figure to yourself such a man, lured on beyond the bounds of prudence, by the fallacious hopes of remuneration, receiving at last a cold negative, and dismissed to wretchedness and a prison. — If this publication can save one such man from ruin, my expence, and time, and labour, have been well bestowed.' p. 28.

At the conclusion, we have some apposite queries on the difference to administration, between their situation on the French invasion, and what it would have been if his telegraphs had been used; and surely a government, not remarkable for its economy, might have ventured a few hundred pounds on an experiment which must have been attended with such real benefit. Our author's plan was also to communicate intelligence from Dublin to Donaghadee, with a view of communicating to London, by means of a series of telegraphs.

Such is our opinion of the utility of telegraphs, that we think such a communication might be made without any burthen to the public, compared with the sums wasted on trifling objects; and, perhaps, in no great length of time, telegraphs may be found as useful in commercial concerns as the post.

*A fair Statement of the real Grievances experienced by the Officers and Sailors in the Navy of Great-Britain; with a Plan of Reform, which is calculated to benefit and satisfy all those Parties; at the same Time it would occasion a considerable Saving to the Country, and obviate the Necessity of the Impress Services in future—In a Letter to the Right Hon. Henry Dundas, Treasurer of the Navy, &c. &c. By a Naval Officer. 8vo. 1s. 6d. Bell, 1797.*

The defects of our naval system, and the grievances complained of, are considered by our author under various heads—He objects to the admiralty-board being constituted of persons in civil life; and to the making of too many admirals, which is merely an act of convenience, and serves to create more patronage. The commander in chief, he thinks, has too little salary, and much less than the treasurer of the navy, an office which may be filled by any man versed in arithmetic. He objects also to the unequal distribution of prize-money, and to the neglect of the navy at the conclusion of the last war. The captains are amply provided for, in point of pay, in some rates, and as badly in others. The lieutenants' late addition of pay should have been made both to their full and half-pay, in order to make them more attached to the service. The reason why this class of officers are neglected is the amazing number of them upon the list; if the promotion was to graduate according to seniority, it would deprive ministers of their patronage; our author, however, does not mean that *all* patronage should be taken out of their hands; particular cases require such a power; but the claim to it should be specific, and publicly known.

In this manner the grievances of the other officers and seamen are detailed, and remedies proposed, most of which appear to us easy to carry into effect, and not more burthensome to the nation than the present order of things. If, however, the question is whether patronage or grievances are to be abolished, we may be allowed to doubt the efficacy of any remedy, and to be apprehensive that the late mutiny, though apparently quelled, is but the prelude to a complete disorganisation of that force on which Great Britain has placed her confidence, and found her safety in the worst of times.

*A Letter from a Naval Officer to a Friend, on the late alarming Munity aboard the Fleet. 8vo. 1s. Murray and Highley, 1797.*

There is nothing in this Letter with which the public are unacquainted. The author appears to have written it rather to give an opinion than a relation of facts. He extols, in high terms, the conduct of administration, and deprecates the spirit of reform among the lower classes of society: nor is he sparing of his insinuations against the opposition. He seems to consider sailors as a distinct



kind class of human beings; but he forgets that they are made up of all classes, and, in times of distress, of the very worst; every petty thief and vagrant having it submitted to him, whether he will go on board his majesty's ships, or receive corporal punishment. There is among sailors, as among men of all professions, a mixture of good and bad; and the failure of the late mutiny was, we hope, owing to the predominance of the good.

*Dispersion of the Gloomy Apprehensions, of late repeatedly suggested, from the Decline of our Corn-Trade, and Conclusions of a directly opposite Tendency established upon well-authenticated Facts: to which are added, Observations upon the first Report from the Committee on Waste Lands, &c. By the Rev. John Howlett, Vicar of Great Dunmow, Essex. 8vo. 1s. 6d. Richardson. 1797.*

This pamphlet is intended as an answer to Mr. Dirom's Inquiry into the Corn Laws, &c. of which our readers will find an account in the Crit. Rev. for July, 1796, New Arr. Mr. Dirom contended, that, from nearly the commencement of the present century, when the corn laws of 1688, &c. encouraging exportation, had begun to operate, our exports of grain continually increased, and our imports as constantly diminished, till about the year 1750, when the former exceeded the latter by an annual average of 800,000 quarters; but that from that period, a melancholy reverse took place; that our imports constantly gained on our exports, till at length, during the twelve years from 1773 to 1784 inclusive, the balance of importation against us amounted yearly to 311,176 quarters. This difference Mr. Dirom imputes to injudicious alterations in our corn laws, and intimates that our agriculture has ever since been rapidly declining. Mr. Howlett, on the other hand, contends that all this is utterly void of foundation, except the general fact, the decline of our corn-trade; but that as to the causes and consequences, with the various reasonings Mr. Dirom has employed, they all appear to him egregious misconceptions.

'Most of the supposed facts have never existed, and the deductions fairly to be drawn from that which is readily allowed, instead of being gloomy and despondent, when viewed in connexion with the numerous co-existent circumstances, are the most satisfactory and pleasing.' p. 6.

So wide is the difference between two men arguing with, we believe, the most honest intentions, from nearly the same premises and on the same subject! It is not a controversy into which we can enter. Mr. Howlett, we think, has proved some of his positions; and the wish of readers of all descriptions is in his favour. It may be remembered, that he contends, in his former publications, for the increased population of great Britain, which, in the last forty years, he now states at two millions and a half.—His remarks on the report of waste lands are deserving of attention.

*M. m. c.*

*Memoirs of the Administration of the Right Hon. William Pitt, of an Inquiry into the Causes and Consequences of his Conduct, in Respect to different Departments, Bodies, and Public Individuals of the State. In a Letter to the Right Hon. the Earl of Suffolk, in Consequence of his Lordship's Motion in Parliament, and Conferences with his Majesty, for the Removal of Ministers. By David Gam, Esq. 8vo. 2s. Reed. 1797.*

David Gam 'follows a multitude' of writers in denouncing the whole conduct of Mr. Pitt in the management of the affairs of the nation, especially since the commencement of the war. It is impossible that much novelty can be expected in an accusation of this kind: but there are individual parts to which he has given a degree of prominence; and the whole might have been read with more advantage, had he written in a more regular style, and avoided an affectation of consequence, which will not be allowed to an anonymous author,—for David Gam is an assumed name. There are assertions, likewise, made here, for which it is but fair to expect the best authority.

*An Impartial Statement of the Merits and Services of Opposition; with a View to the Preservation of the British Constitution, and the Means of restoring Peace and Prosperity to these Countries. Addressed to the People of Great Britain. By S. Fleming. 8vo. 1s. Hamilton. 1797.*

If a statement deserves the name of *impartial*, which leans entirely to one side, this is eminently so. The ministry are arraigned before a severe judge, who finds nothing good or praise-worthy in their conduct; and the salvation of the country is stated to depend on its affairs being immediately placed in the hands of Messrs. Fox and Co. for the good of all concerned. The author is cursory in his facts; but his declamation, though warm, is not so disrespectful as might be expected from a party writer.

*A Caution and Warning to the Inhabitants of Great Britain; but more especially to her Rulers, and all in Power. By Thomas Shillitoe. 12mo. 3d. Darton and Harvey. 1797.*

This is a serious (and some will say, a methodistical) piece of advice to the rulers and people of these kingdoms, to observe the hand of providence in what befalls them, and to turn to the Almighty by repentance and reformation. The author expatiates largely on the prevailing vices of the age, especially stage-plays, and deprecates that confidence in *man* which seems so presumptuous both in the governors and governed. From this sketch of its contents, our readers will be apt to think that this pamphlet will be most acceptable where it is least wanted,—among that class of people who view human events as connected with the scheme of divine providence, in inflicting judgments or bestowing rewards on a nation, in proportion to its deserts.



## P O E T I C A L.

*Ellenore, a Ballad originally written in German by G. A. Bürger.*  
4to. 2s. Johnson. 1796.

The striking ballad of Bürger, from which so many translations have lately been made, has been a kind of Ulysses' bow to the poets. The version now under our consideration, though it appears last, was probably written before any of the others, since it had long circulated in manuscript, and was noticed in a volume of poems published by Dr. Aikin, in 1791. It was at length given in the Monthly Magazine for March last, and appears now with some alterations from that copy. In one instance, page 7, the author says, 'He has availed himself of the highly finished translation of Mr. Spencer, which bears' (he adds) 'the same relation to the original, as Pope's Homer to the Iliad.'

The peculiar merit of this translation is, that it renders the ideas of Bürger, without any diminution of their strength, in a style so idiomatic, as to have all the force and beauty, and the very air, of an original; the reader will be convinced of this by the few stanzas we shall quote. We are precluded from a more particular critique, by a consciousness that the subject, from having been brought before the public in so many shapes, has lost its freshness and much of its interest; but this we may venture to assert, that if the translation before us had been published when it was written, no reader of taste would have wished for any second attempt. We cannot but express our earnest wishes that the translator of Goethe's Iphigenia, and Bürger's Ellenore, would oblige the public with more specimens of his uncommon powers of versification. The reader will observe the happy use he has made of some genuine and expressive English words, which the fastidiousness of modern composition has in general laid aside. To restore the true Saxon words, as also the old genitive, as this author has done in *fiendis* for *fiend's*, and the Saxon plural in *en*, we conceive to be doing a service to our language; but we confess we do not think equally well of an attempt to revive the old manner of spelling, which is equally void of grace and effect. It has also a tendency to counteract the influence which an author of taste, like the present, might have in reviving the neglected treasures of our language. If a revived word appears in a composition, modern in other respects, writers may be inclined to adopt it; but if it appears amidst the dress of antique spelling, we never think of adopting it, unless we put on the whole costume of the age in a direct imitation.

' Halloo! halloo! how swift they go,

Unheeding wet or dry;

And horse and rider snort and blow

And sparkling pebbles fly.

How

- ' How swift the hill, how swift the dale,  
 Aright, aleft, are gon!  
 By hedge and tree, by thorp and town,  
 They gallop, gallop on.  
 ' Tramp, tramp, acrofs the land they speede;  
 Splash, splash, acrofs the fee:  
 " Hurrah! the dead can ride apace;  
 Dost feare to ride with mee?  
 " Look up, look up, an airy crew  
 In roundel daunces reele:  
 The moon is bright, and blue the night,  
 Mayft dimly fee them wheele.  
 " Come to, come to, ye ghostly crew,  
 Come to, and follow me,  
 And daunce for us the wedding-daunce,  
 When we in bed fhall be."  
 ' And brush, brush, brush, the ghostly crew  
 Come wheeling ore their heads,  
 All rustling like the witherd leaves  
 That wide the whirlwind fpreads.  
 ' Halloo! halloo! away they go,  
 Unheeding wet or dry;  
 And horfe and rider snort and blow,  
 And sparkling pebbles fly." P. 10.

*An English Prologue and Epilogue to the Latin Comedy of Ignoramus; written by George Ruggle, formerly Fellow of Clare-Hall, Cambridge: and performed by Members of the University, before King James in 1614, and 1615, and, at different Times, by the Scholars of Westminster School. With a Preface and Notes, relative to modern Times and Manners. By George Dyer, late of Emanuel College, Cambridge. 8vo. 1s. 6d. Robinsons. 1797.*

The tribute of applause which we have bestowed on some of Mr. Dyer's former publications, cannot be justly withheld from the present effort of his Muse, a performance that possesses a smooth versification, seasoned with vivacity. An extract from what is called Prologus Posterior, will, we think, justify our eulogium —

- ' Hail wisdom's golden age! e'en schoolboys grow  
 Wiser than teachers were some years ago.  
 Hence, Dulness! with thine iron offspring, hence!  
 See now return the golden age of sense!  
 Our grandfathers of genius had some store;  
 Some too our fathers; but their sons have more.  
 What trick so dextrous, or what scheme so great,  
 But we can, proudly daring, imitate?



Our modern bucks, and modern schoolboys too,  
 Burst forth in swarms, and prove our maxims true:  
 Schoolboys, like butterflies, gay-glittering rise,  
 First crawl on earth, but soon attempt the skies.  
 Disdaining to themselves to be confin'd,  
 See the bold striplings mimic all mankind!

' Mark one, to whom kind nature deign'd dispense  
 Of wit a scruple, and a grain of sense,  
 Melting o'er gentle Shenstone with delight;  
 Till tir'd of sighing, he begins to write:  
 Of Phœbus born, he claims the poet's name,  
 And trusts the critic will support his claim:  
 "Begin, Aonian maids." — Do they refuse?  
 Hear him invoke his mistress for the Muse.

"Oh! thou whose graces every heart control,  
 Cloe! dear goddess of my prostrate soul;  
 Nor rose, nor lily, with your beauty vies;  
 Envy, ye stars, the brightness of her eyes!  
 To thee the purest, tenderest strains belong,  
 Ah! listen, Cloe, to thy minstrel's song:  
 And listen, shepherds, to a lover's lay;  
 And listen, lambkins, while ye bleat and play."  
 Till tir'd of Cloe, soon he shifts the scenes,  
 Writes songs and rebusses for magazines.

' But, see! where yonder like a Mars is seen,  
 A youth of fire, and chivalrous of mien,  
 The man of honour, sir, the man of action:  
 "Sir, as a *gemman*, I claim satisfaction.  
 Let your Mendozas deal round vulgar blows,  
 And for black eyes return a bloody nose;  
 Practis'd in arms, I dare a nobler strife,  
 Not lose my honour, though I lose my life."

"And lo! mock combats thicken all around;  
 Spears clash on spears, and mimic trumpets sound;  
 Rank above rank the pigmy squadrons close,  
 Till Grecian warriors rout their Trojan foes:  
 Or now; (so loyal oft the schoolboy's heart,)  
 Against Tom Paine they take the zealous part,  
 Till such, as late a score of Trojans slew,  
 Put Tom to flight, and all his rebel crew." P. II.

The Epilogus Posterior abounds with rather too much acrimony, and wants the amenity of the Prologue. The attack on the rev. bishop of R ——— we hope to be owing to some misconception of Mr. Dyer, and consequently unmerited. That the bishop's political conduct has raised him a number of enemies amongst the true friends of liberty, must be allowed; and we make no doubt of his

sincere repentance of certain dogmas advanced by him in a great assembly, that have become the objects of universal censure; but that he is the character suggested by Mr. Dyer, we hope, for the honour of the cloth, to be the poet's *fiction*.

*The Mæviad.* By the Author of the *Baviad*. 4to. 3s. Nicol. 1796.

The author of the *Baviad* has again sharpened his pen, and attacked, without mercy, the Della Cruscan tribe, adding to them some names which had hitherto escaped. His satirical talents are undoubtedly genuine, — his criticisms keen, and founded on good sense, — his verse easy and spirited, though sometimes negligent. The present publication is, perhaps, inferior to the former in strength; but the justice of his censures is sufficiently apparent from the incomprehensible nonsense, which, from the works of Laura Matilda, &c. he has quoted in his notes. We must, however, admonish the author of the *Mæviad*, that folly has now been chastised sufficiently; let him next endeavour to produce some work of merit, which may stand the test of that criticism by which he tries the productions of others. As a specimen of his talent in praising, we shall quote his address to a justly celebrated artist —

Thou too, my Hoppner! if my wish availed,  
Shouldst praise the strain that but for thee had failed:  
Thou knowest, when indolence possessed me all,  
How oft I roused at thy inspiring call;  
Burst from the Syren's fascinating power,  
And gave the Muse thou lovest one studious hour.  
Proud of thy friendship, while the voice of fame  
Pursues thy merits with a loud acclaim,  
I share the triumph — not unpleased to see  
Our kindred destinies; for thou, like me,  
Wast thrown too soon on the world's dangerous tide,  
To sink or swim, as chance might best decide.  
Me, all too weak to gain the distant land,  
The waves had whelmed, but that an outstretched hand  
Kindly upheld, when now with fear unnerved, —  
And still protects the life it then preserved.  
Thee, powers untried, perhaps unfelt before,  
Enabled, tho' with pain, to reach the shore,  
While \* \* \* stood by, the doubtful strife to view,  
Nor lent a friendly arm to help thee through.  
Nor ceased the labour there: hate, ill suppress'd,  
Advantage took of thy ingenuous breast,  
Where saving wisdom yet had placed no screen,  
But every word, and every thought was seen,  
To darken all thy life: — 'tis past; more bright  
Thro' the departing gloom thou strikest the light;

While



While baffled malice hastes thy powers to own,  
 And wonders at the worth so long unknown,  
 I too, whose voice no claims but truth's e'er moved,  
 Who long have seen thy merits, long have loved,  
 Yet loved in silence, lest the rout should say  
 Too partial friendship tuned th' applausive lay;  
 Now, now that all conspire thy name to raise,  
 May join the shout of unsuspected praise.

'Go then, since the long struggle now is o'er,  
 And envy can obstruct thy fame no more,  
 With ardent hand thy magic toil pursue,  
 And pour fresh wonders on our raptured view.  
 One sun is set, one glorious sun; whose rays  
 Long gladdened Britain with no common blaze:  
 O, may'st thou soon (for clouds begin to rise)  
 Assert his station in the eastern skies,  
 Glow with his fires, and give the world to see  
 Another Reynolds risen, my friend, in thee.' P. 59.

*Lectures shewing the several Sources of that Pleasure which the Human Mind receives from Poetry* By the Rev. James Hurdis, D. D. Professor of Poetry in the University of Oxford. Numbers 1. and II. 4to. 2s. 6d. each. Johnson, 1797.

*Lectures on poetry*, from the poetry professor of the elder of our two learned universities, cannot but attract the attention of those who are solicitous to have their judgment directed, and their taste improved in polite literature, especially as, after the labours of lord Kaims, Blair, and others, in the walk of elegant criticism, they must naturally imagine the public notice would not be solicited by any who had not some original ideas to offer.—But how surprised must they be to find that the lectures of the learned professor are nothing more, as far as appears from the numbers already published, than a new *Bysshe's Art of Poetry*, only less methodically arranged, and printed in a less convenient form! If any of our readers, however, wish to have a specimen of the remarks interspersed between the passages of poetry, he may judge of their depth and importance by the following—

'Agreeable are the several images which enliven the following lines of Cowley.' No. ii. p. 64.

'Very charming are the scenes which the author's imagination summons together in the following lines of Tickel.' No. ii. p. 64.

'Not unpleasing is the following assemblage of images from Prior's Solomon.' No. ii. p. 67.

'Rocks are thus presented to the mind by Hayley.' No. ii. p. 88.

'Mason is agreeable when speaking of time, he says.' No. ii. p. 89.

So many poems of merit have been published since the time of Bysshe, that a new selection under proper heads, and well arranged,

might be an agreeable work:— but it should not be given to the world under the pompous title of *Lectures*.

*A Companion to the Sacred History; containing select Hymns on the Historical Parts of Scripture. In Two Books. I. On the History of the Old Testament. II. On the History of the New Testament. Compiled at the Request of the Author of "Sacred History, in Familiar Dialogues, &c." 12mo. 6d. Gardiner. 1797.*

A short extract from the Preface will furnish a proper account of this rhyming '*Companion to the Sacred History*'—

'In forming this selection, the compiler has availed himself of all the helps he could procure from hymns already published; in the insertion of which, he has occasionally taken the liberty to add, abbreviate, alter, or transpose, to make them more conformable to his plan. Where these materials failed, he has done his best to supply the deficiency. The hymns borrowed from others are distinguished by having the name of the author or editor prefixed to them.

'Conciseness, perspicuity, and practical instruction have been principally aimed at, both in the selection and in the composition. Being chiefly intended for the use of young persons, brevity has been invariably regarded; none of the hymns containing more than five verses, that the mind might not be overburdened, where it should be thought eligible to commit them to memory.' P. i.

We have only to add that Watts and Newton have furnished the greater part of this selection, and to subjoin the following specimen of our author's talents for devotional poetry.

*'Jacob's Ladder.*

'When Jacob from his brother fled,  
As he repos'd his weary head,  
He saw in vision, with surprise,  
A ladder reaching to the skies.

'Ascending and descending here  
The angels of the Lord appear;  
And, from on high, a voice address'd  
To Jacob's ear, pronounc'd him blest.

'We, in this mystic ladder, trace  
A view of Jesus and his grace:  
In him all blessings are bestow'd,  
In him we find access to God.

'O let us then, without delay,  
To Jesus come, the only way,  
In which our sins can be forgiv'n,  
And we at last ascend to heav'n.' P. 4.



## R E L I G I O U S.

*The Nature and the Causes of Atheism, pointed out in a Discourse, delivered at the Chapel in Lewin's-Mead, Bristol. To which are added, Remarks on a Work, entitled Origine de tous les Cultes, ou Religion Universelle. Par Dupuis, Citoyen François. By John Prior Estlin. 8vo. 2s. Johnson. 1797.*

We are in more danger, this author thinks, from infidelity than superstition. Perhaps there is a fault in this nation, of a worse tendency than either,—*indifferentism*. The revolution in France has naturally made the advocates for infidelity bolder than they used to be: and, for the cause of truth, we must rejoice; since the greater opportunity that is given to the advocates of a bad cause to come forward in its defence, the greater must in the end be their confusion. But we are very much inclined to believe that atheism has so few disciples in this country, that it is scarce necessary to repeat the arguments by which it was, in the last century, so completely overthrown. By those, however, who may be in danger from the few persons of this persuasion who are said to be active in proselyting, the remarks in this discourse, and in the Appendix, may be read with advantage. The question will, without doubt, undergo full discussion in a neighbouring country; but whatever may be the practice in this island, it is not probable that we should ever sink into the gross ignorance of atheism. We are not in the situation of our neighbours, which is thus well described by our author—

‘The period of implicit reception, in France, appears to be over; the period of implicit rejection, as might naturally be expected, has succeeded; the period of discrimination is yet future. When this intellectual process shall be completed, we may reasonably expect that the result of the whole, will be a soil favourable for the reception of the seeds of truth. Perhaps the same principle, in an inferior degree, and the inconsistent conduct of many believers in God, and professors of Christianity, with their belief and profession, will account for the rejection, not only of Christianity, but also of Theism, by some in this country, who in other circumstances would have admitted both. The conduct of such, however, though it may merit forgiveness, has no claim to commendation. The investigation of the subject is not attended with any peculiar difficulties; and persons of truly enlarged and unprejudiced minds, may soon know both what Christianity is, and by what evidence it is supported. Mr. Wakefield, in his notes on Matthew, says that “infidel objectors to Christianity might often convince themselves of its truth, with half the labour which they perversely take to disparage and subvert it.” If the time which M. Dupuis has spent in investigating the origin of the figures on an artificial celestial globe, and in endeavouring to reconcile the Apo-

calypse with his system of the worship of the sun, had been employed in reading this author's translation of the New Testament, his notes on Matthew's Gospel, his Enquiry into the Opinions of the Christian Writers of the three first Centuries, and his Remarks on the Internal Evidences of the Christian Religion, he could not have written as he has done, and have thought that he was attacking Christianity. The discourses of Dr. Forster, on the principal Branches of Natural Religion and Social Virtue, are calculated to prepare the mind for a clear comprehension of these subjects; and I cannot help expressing a wish that no person would hereafter conceive himself qualified to write against revealed religion, who has not studied, not only the smaller works of Dr. Paley and bishop Watson, but the larger works of doctors Lardner and Priestley. Until this is done, a firm Theist, and a zealous Christian, who has made himself master of the subject, can at any time place the arguments in favour of infidelity, in a clearer point of view than they are placed by the generality of infidels themselves.' P. 49.

*The Compassion and Beneficence of the Deity. A Sermon, preached before the Society incorporated by Royal Charter for the Benefit of the Sons of the Clergy of the established Church of Scotland, in the Tron Church of Edinburgh, May 20, 1796. By Hugh Blair, D. D. F. R. S. E. &c. &c. To which is added, an Account of the Objects and Constitution of the Society. Published by Desire of the Society. 8vo. Creech, Edinburgh. 1797.*

The sermon we have here to announce has in some respects the advantage of most others by its author. The style is less laboured, though not destitute of stiffness: the subject is well chosen, and adapted to the occasion. The part more peculiarly apposite, as presenting the state of the Scottish clergy, we subjoin —

‘By the train of sentiment we have pursued, your thoughts, my brethren, will now be naturally led to the consideration of that institution which has given occasion to the meeting of this day; the Society formed for the benefit of the Sons of the Clergy of the Established Church of Scotland.

‘In entering on this part of the subject, I trust that I may be permitted to say a few words concerning that order of men, in behalf of whose descendents the favour of the public is now requested. Though belonging myself to that order, yet as my advanced age and long experience may reasonably be supposed to have corrected the prejudices and cooled the ardour of partiality, some weight, I hope, will be allowed to my testimony; when now, in the fifty-fourth year of my ministry, after having seen successions of ministers, in various parts of the country rise and fall, and after long acquaintance with many, of divided sentiments, among my brethren, I can with confidence declare it as my opinion, that there exists not any where a more respectable and useful class of men than the clergy of the



the church of Scotland. Among such a numerous body, I readily admit that some exceptions will be found to the character which I now give of them. Considering human frailty, this is no more than was naturally to be expected. But, taking the ministers of this church in general, I can venture to assert that they are a well-informed and enlightened set of men: decent and irreproachable in their behaviour, conscientious in the discharge of their pastoral duties, and very generally esteemed by the people under their care. There was a time, when the Presbyterian clergy lay under the imputation of being sour in their tempers, narrow in their opinions, severe and intolerant in their principles. But as, together with the diffusion of knowledge, a more liberal spirit has pervaded the clerical order in this part of Britain, it will be found that their manners now are conciliating; that they study to promote harmony and good order in their parishes; that they have shown themselves addicted to useful literature, and in several branches of it have eminently distinguished themselves; and that while they are edifying and consolatory to the lowest, they have acquired just respect from the higher classes of men.

‘ As long, therefore, as this country shall be preserved from the contagion of that false philosophy which, by overthrowing all religious establishments, has engendered so much impiety, and wrought so much mischief, in a neighbouring land; as long as the existence of Christian faith, and of religious principles, shall be considered as essential to the welfare of a nation, it may reasonably, I think, be expected, that such a body of men as I have mentioned shall be held entitled to the regard and good will of their fellow citizens and countrymen.

‘ Circumstances there are, which give particular occasion for this regard and good will to be called forth. You all know the nature of that provision which is made by the public for the established clergy of this country. It is such as is suited to that sober and frugal manner of living which is expected from ministers of the gospel. Though, in consideration of the growing prosperity of the country, and of its natural consequence, the increased rate of every expence, it has been found reasonable that, of late years, some addition should be made to the provision of many of the ministers, yet still their condition approaches not to what can be termed opulence in any degree. It is such as to raise them above contempt; such as to afford a decent subsistence for themselves and their families; but such as seldom or never can enable them, without some other sources of revenue, to make provision for their children when going forth into the world, especially if their family be numerous.

‘ It was the consideration of this circumstance that lately gave rise to the society in favour of the sons of the clergy. Many a minister who, for a tract of years, has faithfully laboured in the discharge of every duty to his flock, has felt, towards the close of

his days, what a blessing it would have proved to him, if such a society had existed in his time, to which he could have looked for aid. — Represent to yourselves, my friends, one of this character, — and the representation which I am now to give is not the work of fancy, but founded upon what often in fact takes place. — Figure, I say, a worthy clergyman, now in the decline of life, foreseeing the end of his labours drawing near, surrounded with a family of children, to whom his chief care had been devoted, and in whom his heart had long been bound up. Their education, from their earliest years, he had conducted, or at least superintended himself, with paternal fondness. Whatever his scanty stores could afford he had cheerfully expended, in giving all the advantage to their education which his own village, or which the nearest county town could yield. He had made every preparation that was in his power to make, for their acting a proper part in future life. But the time of preparation is finished. The gay season of childhood is over. The period is arrived when they must go forth; must leave that paternal mansion where, in the midst of their youthful companions, they had spent many happy days; must go to provide for themselves, the best they can, in a world which to them is unknown. And whither are they to go? — Of the few friends their father ever had, some are now gone down to the dust. Others, with whom he once lived in familiar intimacy, lifted up now with the pride of opulence, have forgotten him and his family. One of his sons, at least, he fondly wished to have educated for that profession to which he himself had been so long attached. But, living at a distance from any of the seats of learning, and having no protector to whose assistance he could look, he feels with regret that he is unable for the attempt. Some of his children he must send away to seek their fortune in a distant land. Others must be consigned to the dangers of the ocean, or be reduced to gain their bread by following some of the mean and laborious occupations of life. Viewing the dark and discouraging prospect that is before them, the father's heart is sore, when he bids adieu to his children. With tears in his eyes, he gives them his blessing as they depart. Little more it is in his power to give them; but he commits them to the protection of their father's God. — How happy, if, in these mournful moments, a voice of such a nature as this could reach his ears; Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me! P. 18.

*Addresses to the People of Otaheite, designed to assist the Labour of Missionaries, and other Instructors of the Ignorant. To which is prefixed, a short Address to the Members and Friends of the Missionary Society in London. By John Love, Minister of the Scots Presbyterian Congregation, Artillery Lane, Bishopsgate Street, and Secretary to the Missionary Society. 12mo. 2s.6d. Chapman. 1796.*

These Addresses are no farther worthy of attention, than as they come



come from the secretary of a mission much talked of; the consequences of which may, in some degree, be predicted from the spirit and information of its conductors. Of their zeal there can be no doubt: of their knowledge, from the specimens before us, we may entertain some suspicion. In the first address, the inhabitants of Otaheite are thus called upon—

‘Jehovah, the great God, who made the land and the waters, Jehovah, the great God, who created us, and who created the people of Otaheite, said to us, “Go through the great waters to the people of Otaheite.” P. 2.

Some shrewd Otaheitan may perhaps ask these orators, When and where did Jehovah speak to you? Show us your credentials.

The second address will neither frighten nor strike the Otaheitan—

‘Listen ye men and women of Otaheite. We have declared to you the name of the great God Jehovah. Never did a name so glorious, so awful, and so sweet strike your ears. Jehovah! we tremble and rejoice while we pronounce it. Let your souls within your bodies tremble and rejoice. He thus spake from the clouds to one of the ancient fathers, “Jehovah, Jehovah, the strong God, merciful, and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty.” The ancient father who heard these words sounding with majesty in his ears, “made haste, and bowed his head towards the earth, and worshipped.” P. 6.

On the subject of the Trinity, we have the following passage—

‘Hearken and consider, Jehovah our God is one Lord. Besides him there is not any other God. He is one. But in this one Jehovah you are to reckon One, Two, Three, and no more. There are three, each of whom is Jehovah, yet Jehovah is one. These three are quite equal to each other, because every one of them is the one Jehovah. Their names are the Father, the Son, the Holy Spirit. The Father is the first who is Jehovah, the Son is the second who is also the same Jehovah, the Holy Spirit is the third who is likewise the same Jehovah. This is our God, the one Jehovah the Father, the Son, and the Holy Spirit, whom the angels of heaven worship for ever and ever.

‘Dear brethren and sisters, you think this is strange, but it is the truth, and in a little while you will see it clearly, and be exceeding glad. You know that the sun is in the skies, enlightening and warming the earth, though you hardly dare take a glance at his brightness. So we know and believe, that in the one infinitely bright Jehovah there are these three, the Father, the Son, and the Holy Spirit, each of whom is the whole Jehovah, though they are so bright, that our minds hardly dare look at them.

\* These three, the Father, the Son, and the Holy Spirit, were together, as it were embracing each other, with great delight, from eternity. They were together in creating the worlds; and when the man and woman whom they created pure, became wicked, they saw it; and the Father who is Jehovah, spake thus to the Son who is also Jehovah: "Beloved Son, infinite are our pleasures in jointly possessing the boundless, unchangeable, glory of the One God-head. To us created worlds appear as nothing, we need them not; yet it becometh us to rule over them in wisdom, in goodness, and in righteousness." P. 64.

We have not patience to transcribe the whole speech of the Father, which is followed by another from the Son, and a third from the Holy Spirit, all evidently derived from the imagination of Milton. Surely the missionaries will not deliver this trash to the unenlightened natives of the Pacific regions, for the pure gospel of our Saviour; or does this kingdom deserve the character of an enlightened nation, when a large sum was collected to defray the expenses of a colony freighted with these instructions? The missionaries, and the subscribers to the mission, would do well to compare these addresses with the sober dignity of St. Paul's speeches and letters to gentiles and gentile converts.

*A Layman's Protest against the profane Blasphemy, false Charges, and illiberal Invektive of Thomas Paine, Author of a Book, entitled "The Age of Reason, Part I. and II. being an Investigation of True and Fabulous Theology." By I. Padman, Jun. 12mo. 3s. Boards. Symonds. 1797.*

The arrogant but weak attacks of Mr. Paine on the Christian religion have greatly contributed to lower his reputation as a writer and a reasoner:—the main host of his infidel arguments has been signally routed by the skill and prowess of a reverend and truly learned prelate. The object of the present writer is to cut off the straggling sophisms, and thereby render the victory complete. In executing this task, the 'layman,' by the temper of his weapons and the dexterity with which he uses them, proves no unworthy coadjutor of the triumphant champion of the church.

*An Essay on the Resurrection of Christ; in which Proofs of the Fact are adduced, its Import is explained, and its beneficial Influence illustrated. By James Dore. 12mo. 1s. Gurney. 1797.*

The subject of the resurrection cannot fail to excite, in pious minds, very serious and important reflections. The whole of Christianity depends on the truth of the fact; and this fact has been investigated more than any other that ever took place in this world. The result is, in our opinion, clearly satisfactory; and the next  
point



point that our Saviour has assured to us, everlasting life, has been no less the subject of contemplation with the most distinguished Christians. On such subjects, therefore, an author was not likely to advance any thing new; and we do not see in the work before us any particular marks of enlarged views, or any attempt to elevate the mind by dignity of conception or expression. The facts are clearly stated; several texts are introduced, about whose meaning or authenticity as there are still doubts entertained in the Christian world, they should not have been introduced in such a subject; but the reflections will, in general, meet with the approbation of Christians.

*The Lord turning and looking upon Peter. A Sermon. By James Harriman Hutton, B. A. Curate of Withecome Rawleigh, Devon.* 4to. Trewman and Son, Exeter. 1797.

We shall be much obliged to this preacher to prove an assertion in the sermon, that St. Peter went to Rome at the close of his life, that he lived more than thirty years after the crucifixion, and that at Rome he received the crown of martyrdom.

*The Glory of Religion, founded on the Doctrine of the ever blessed Trinity: or, Sabellianism refuted. (Addressed to the Church under the pastoral Care of Mr. Mansel,) to which is added, a Refutation of his erroneous Work, entitled, "An Appeal to the Christian professing World." By George Fosssett.* 8vo. 1s. 6d. Button. 1797.

'He is a god who are holy ones.'—In this mode the author translates from the Hebrew; and his own English, in the greater part of the book, is just as good. The name *Lord*, in the Hebrew, he makes to be *Adonia*; and if his abusive language were not of itself enough to discourage a purchaser, the quantity of bad spelling would assuredly convince him of the author's talents. A work so ill executed tends rather to support than undermine the cause of his opponent.

*A Sermon, preached at an annual Visitation of the Clergy, of the Archdeaconry of Winchester, held at St. Saviour's, Southwark, Sept. 25, 1795: by the Rev. John Grose, A. M. F. A. S. &c.* 8vo. 6d. Richardson. 1797.

'Published by request,'—that of the archdeacon, or that of the clergy, that of both, or that of neither, we are to guess; for the writer leaves out these necessary additions in his title-page. The duties of the clergy, as to faith and practice, are insisted upon, but not in so peculiar a manner as to require farther publication than is usual at such a visitation.

## L A W.

*The Interesting Trial between the Parish and College of Eton, at the Quarter Sessions at Aylesbury, Oct. 6, 1796, (the Marquis of Buckingham, President) upon an Appeal of the Rev. Dr. Davies, Provost of Eton-College, against the Rate for the Relief of the Poor of that Parish. 12mo. 1s. Jordan. 1797.*

The circumstances of this case are well known to the gentlemen of the law, as they have been abundantly productive of provincial strife. For the information of our readers in general, we present them with an extract from the Advertisement to the publication before us, in which the grounds of the cause it reports are concisely stated —

‘ In laying these sheets before the public, the editor conceives that he shall at once gratify a laudable curiosity, and present a valuable portion of information. The following trial is grounded on a rate imposed on the rev. Dr. Davies, provost of Eton-college, for the relief of the poor of the parish of Eton; which he resisted on two grounds; first, that the college was a charitable foundation, and secondly, that it was extra-parochial.’ P. i.

The opinion of the editor on this much agitated question may be collected from the following comments —

‘ At a period when the weight of the provision for the poor (a provision just, necessary, and important) is so heavily felt, it becomes an interesting question, to know what are considered by courts of justice as legitimate grounds of exemption from such a charge. If it be true that the rich, as such, are the proper objects of this species of taxation; and if it be notorious that the parties appealing from the rate, are, both from the emoluments of office and from private sources of wealth, in a state of affluence; we may well be astonished at their suing as it were *in formâ pauperis*, as dependents on a charitable institution. If the college of Eton, a rich and extensive foundation, be excluded from contributing to the necessities of the poor by being extra-parochial (which is their other plea) this will at least afford a strong instance of the impolicy and injustice of the present parochial mode of contribution.

‘ Whatever is the law on this subject, the individuals concerned act right in being guided by that law, or in recurring in cases of doubt and difficulty to the tribunals of their country. In this point of view, therefore, no imputation is cast, either upon the overseers or the appellant. But it behoves the legislature, it behoves the nation, well and duly to weigh the considerations on which such laws are grounded, and the effects which result from their operation. To provide for the poor is one of the first duties of government; to regulate such provision equitably is the next. But that can never be called an equitable regulation, which, whilst it loads the industrious



trious mechanic, leaves the rich ecclesiastic unburdened; whilst it imposes on a poor but populous parish an oppressive tax, allows to a rich and limited corporation total immunity.' p. i.

These are very plausible remarks: but in the event of the appeal, the rate in question was quashed,—and a case, for the opinion of the court of King's Bench, refused by a majority of the justices at sessions. We are not friendly to those corporations which monopolise privileges, without contributing to the public burthens; but we are not disposed to admit that seminaries of public education, though they may have deviated, in a degree, from the simplicity of their eleemosynary institutions, should be selected for animadversion, in preference to more prominent and flagrant instances of the abuse.

### N O V E L S.

*Montalbert. A Novel. By Charlotte Smith. 3 Vols. 12mo. 12s. sewed. Low. 1795.*

By some accident this novel has hitherto escaped our notice,—a circumstance we ought to regret, as it might have sooner relieved us from the inundation of romantic horrors with which the press has lately groaned. It is not inferior, in our opinion, to any of Mrs. Smith's productions; the scenes are natural, the characters strongly drawn, and the language, with a few exceptions, pure and flowing. The incidents are numerous, but skilfully united in one great design; and the cause of innocence and virtue is upheld with dignity and force. A few poetical pieces are interspersed, which those who are acquainted with Mrs. Smith's talents, will know how to appreciate, as they are by no means inferior to her celebrated Sonnets.

*The Confins of Schiras. Translated from the French by John Brereton Birch, Esq. 2 Vols. 12mo. 6s. sewed. Lane. 1797.*

The vanity of human wishes, and those misfortunes into which the most generous feelings and splendid accomplishments frequently betray their possessors, supply the moral of this Persian tale.—The reader will perceive that the author's principal agents, though *diminutive*, are invested with great supernatural importance.

'Each family had a protecting fairy, who always appeared at the birth of their children, to bestow on them those endowments of mind and body, the usual gifts of that benevolent race of beings.

'It however sometimes happened, that a malevolent genii arrived first, when all that could afterwards be done, was, to counterbalance, by the gift of other qualities, the unfortunate influence of the evil genii. Had the latter given deformity of person, the good fairy bestowed the mental qualities of benevolence and tenderness, and that in sufficient measure to obliterate the blemishes of countenance;

nance : when pride was the gift, humanity and sensibility were its counterpoise. Great art was requisite on those occasions in the friendly fairy to correct the fatal gifts of the inimical one ; for which purpose she had made morality her study. Thus, when at a loss to resist the unfortunate gifts of the malevolent genii, she ever bestowed indolence and a voluptuous taste, thereby, to blunt the faculties ; so that, in consequence of this wise combination, a man, who, from the excess of his bad qualities would have been a monster, was enabled just to vegetate amidst the women of his *seraglio*.' Vol. i. p. 8.

The powers of these rival genii are exerted at the illustrious birth of the two 'Cousins of Sehiras.' On Aladin, the evil fairy bestows '*a feeling heart, a superior genius, and an unbounded frankness*;' declaring them to be gifts calculated to expose the possessor of them to perpetual anxiety and mischief : — the good fairy, who had not arrived in time to be present at the birth of Aladin, endeavours to counteract the malice of her precursor to the infant, by saying, 'let him be indolent,' and then tells the parents of his cousin Salem, that their child '*shall be moderate, his disposition active, his inclination patient, and his constitution cold*.'

With these opposite qualities, the two cousins commence their career in life. — Salem, a dull, plodding, but crafty character, contrives to secure general reputation, and advances by degrees to the greatest wealth and dignities : — Aladin, on the contrary, is plunged into innumerable difficulties, by a temper at once generous and enterprising : — this latter circumstance is very inconsistent with the mitigating boon of the good fairy. The tale, however, on the whole, is sprightly, agreeable, and moral.

*Azemias ; a Descriptive and Sentimental Novel. Interspersed with Pieces of Poetry. By Jacquetta Agneta Mariana Jenks, of Bellegrove Priory in Wales. Dedicated to the Right Hon. Lady Harriet Marlow. To which are added, Criticisms anticipated. 2 Vols. 12mo. 7s. sewed. Low. 1797.*

This performance is written upon the plan of *Modern Novel Writing* \*, but is far inferior in point of execution ; and we think the author might have employed his talents in some other mode of satire on the same subject, rather than in a servile imitation of a work so recent. He is not devoid of humour ; and the absurdity of the greater part of modern novels is capable of being represented in various and ridiculous lights. We say *he*, — for miss J. A. M. Jenks is of the same sex with lady Harriet Marlow, *alias*, Robert Merry, esq. The satirical poetry in this work is preferable to the prose, and nearly equal to lady Harriet's.

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\* See Crit. Rev. New Arr. Vol. XVIII. p. 472.



*Memoirs of the Ancient House of Clarendon. A Novel. 3 Vols. 12mo. 9s. sewed. Lane. 1796.*

Though 'the age of chivalry is no more,' the reader, whose taste is not vitiated by the frivolity of modern manners, will delight to trace the simple and heroic features which characterised an earlier and less polished period in the history of Europe.

The scene of the novel before us is laid in England; the story is interesting, and delineates, with pleasing vivacity, the military and domestic manners of the feudal times.

The baron of Clarendon is a nobleman, brave, hospitable, and accomplished; his estate and castle are situated on the borders near Scotland; and the invasion of his domains by Malcolm, son of the earl of Balmanno, chief of a Scottish clan, produces the principal incidents of the novel. The various characters it exhibits are naturally drawn; and the sentiments and language evince the author to possess the talent of pathetic and elegant composition.

*Henry Somerville, a Tale. By the Author of Hartlebourg Castle. 2 Vols. 12mo. 6s. Boards. Bell. 1797.*

This production is interesting as a story, and discovers traits of philosophical discrimination, not frequently to be found in the effusions of novel-writers. Mr. Somerville, a gentleman farmer, of an original and capacious mind, is the neighbour and friend of a Mr. Howard, greatly his superior in birth and fortune, but by whom his integrity and talents are highly respected. Henry, the son of Mr. Somerville, and of a disposition similar to his father, imbibes an affection for miss Harriet Howard; she returns his passion; and after many obstacles from the reluctant family dignity of Mr. Howard, the young couple are united. The character of 'lord Norbury,' a nobleman of understanding and sensibility, and that of 'sir Francis Bloom,' a fashionable debauchee, are exceedingly well drawn. The following sketch of the physiognomy of the latter may serve as a study for the portraits of many luminaries in the *haut ton*.

'Henry paused—he looked twice in the face of his companion—as often he could discover no other than that fallow complexion, the common garb of debauchery, wearing fast away into the vale of wasting strength, which defies the deepest urgency of nature to effect a glow:—he could see in his eye nothing but that watery stillness which succeeds the total loss of manly expression and vivacity—he began to despise him.' Vol. i. p. 88.

The deportment of a genuine lover, and the mysterious workings of the tender passion, are thus characterised—

'The simplicity which miss Howard always observed in her dress in the country was calculated to inspire new devotion in Henry, whose soul was simplicity itself; but his noble and generous spirit,

spirit, ever mistrustful of his own recommendations, dared but suffer his eyes to approach her with respect, while his heart bounded towards her, and seemed already to possess the object of his ardent hopes. His conversation to Mrs. Howard and to any other person was free and gay : to Harriet he was distant, attentive, and silent ; but ready to catch and treasure up every word she expressed.

‘ Whence is that source of awe, of dutious obedience, of distant respect, to her we love ? Whence is that backwardness in ourselves to venture with as much ease to converse on general topics with her as with others ? Ah ! whence is that anxious tremulation of voice and hand, when she first allows us to assist her step, and presses on our nerveless arm as she ascends a carriage ! Oh love ! benign radiance of heaven ! It is thou who thus markest on our soul thy indelible stamp of truth, and weakenest every nerve of manhood in order that thou mayest impress thy seal the deeper without resistance !’ Vol. i. p. 90.

### M E D I C A L.

*An Account of the Experiment made at the Desire of the Lords Commissioners of the Admiralty, on board the Union Hospital Ship, to determine the Effect of the Nitrous Acid in destroying Contagion, and the Safety with which it may be employed. In a Letter addressed to the Right Hon. Earl Spencer, &c. &c. &c. By James Carmichael Smyth, M. D. F. R. S. &c. &c. 8vo. 1s. 6d. Johnson. 1796.*

In our examination of Dr. Smyth's Tract on the Jail Distemper \*, we had occasion to remark that further trials of the nitrous acid, as a mean of destroying contagion, were necessary. In the present letter, we meet with a full detail of an experiment, instituted with this particular view, on board the Union hospital ship at Sheerness and which is said to have been attended with a degree of success highly flattering to the author of the discovery. The experiment seems to have been ably conducted by Mr. Menzies, who gives the following description of the state of the hospital and the sick on his arrival—

‘ On examining the state of the hospital,’ (says he) ‘ I plainly foresaw that fresh contagion would be daily pouring into it from the Russian vessels, under which disadvantageous circumstance, it would be difficult to decide on the success of our endeavours. The lower and middle gun-decks were divided into large apartments, or wards, by cross partitions, with a free communication between each : they were extremely crowded, and the sick of every description lay in cradles, promiscuously arranged, to the number of nearly two hundred ; of which about one hundred and fifty were in different stages of a malignant fever, extremely contagious, as appeared evident from its rapid progress, and fatal effects, amongst the atten-

\* See Crit. Rev. New Arr. Vol. XIX. p. 363.



dants on the sick, and the ship's company. For, from the beginning of September last, when the Russian sick were first admitted into the hospital, eight nurses and two washer-women had been attacked with this fever, and of these three had died. About twenty-four of the ship's company had likewise been ill of the same disorder, and of these a surgeon's mate and two marines died. Upon the whole, however, the mortality had not been so great as there were reasons to dread, from the virulence of the contagion, and malignity of the disease.' P. 9.

The method of performing the fumigation, and the effects which it produced on the sick patients, are described in this clear and concise way—

' I first ordered' (says Mr. Menzies) ' all the ports and scuttles to be close shut up; the sand, which had been previously heated in iron pots, was then scooped out into the pipkins by means of an iron ladle, and in this heated sand, in each pipkin, a small tea cup was immersed, containing about half an ounce of concentrated vitriolic acid, to which, after it had acquired a proper degree of heat, an equal quantity of pure nitre in powder was gradually added, and the mixture stirred with a glass spatula, until the vapour arose from it in considerable quantity. The pipkins were then carried through the wards, by the nurses and convalescents, who kept walking about with them in their hands, occasionally putting them under the cradles of the sick, and in every corner where any foul air was suspected to lodge. In this manner we continued fumigating, until the whole space between decks was, fore and aft, filled with the vapour, which appeared like a thick haze.

' I however proceeded in this first trial slowly and cautiously, following with my eyes the pipkins in every direction, to watch the effect of the vapour on the sick, and observed that at first it excited a good deal of coughing, but which gradually ceased, in proportion as it became more generally diffused through the wards; this effect appeared indeed to be chiefly occasioned by the ignorance or inattention of those who carried the pipkins, in putting them sometimes too near to the faces of the sick, by which means they suddenly inhaled the strong vapour, as it immediately issued from the cups.

' In compliance with doctor Smyth's request, the body-clothes and bed-clothes of the sick were, as much as possible, exposed to the nitrous vapour during the fumigation; and all the dirty linen removed from them was immediately immersed in a tub of cold water, afterwards carried on deck, rinsed out, and hung up till nearly dry, and then fumigated before it was taken to the wash-house: a precaution extremely necessary in every infectious disorder. Due attention was also paid to cleanliness and ventilation.'

P. 11.

Even by the first of these fumigations, we are told that the air of the hospital 'was greatly sweetened.'

The report of the experiments made on board the Russian men of war is not equally complete or satisfactory, though an improvement in the health of the sick, after the commencement of the use of the nitrous vapour, was certainly evident.

The observations of Dr. Smith on these attempts to ascertain the powers and safety of the nitrous acid in stopping the progress of contagion, are, that

'The present experiment fully justifies all he has said respecting the safety with which the nitrous acid (procured in the manner described) may be employed as a fumigation. No one surely can say that I assume too much,' (continues he) 'when I consider the safety of the fumigation as established, after a trial of nearly three months, for an hour and a half or two hours, morning and evening, each day, on board an hospital ship, containing from two to three hundred persons of different sexes, and ages, and labouring under different diseases; without a single instance of permanent inconvenience or bad consequence arising from it: for the slight cough, which it at first excited and which was evidently owing to the awkwardness and ignorance of those who carried the fumigating pipkins, cannot be looked upon as such, and no farther inconvenience has ever been felt by any one on board.' P. 49.

Dr. Smyth could not avoid knowing that whatever corrected the putrid smell of the air, must render it more pure: — but that it becomes more fit for the purposes of respiration, solely from the use of the nitrous vapour, is not quite so certain. On opening the scuttles, &c. after the fumigation, a considerable quantity of pure air must necessarily be supplied by the surrounding atmosphere, to which at least a part of the effect must probably be ascribed.

The experiments here detailed have unquestionably considerable weight; but the variable nature of contagion renders more experience necessary, before a final judgment can be passed on the utility of Dr. Smyth's discovery.

*An Introductory Lecture to a Course of Chemistry: read at the Laboratory in Oxford, on February 7, 1797, by Robert Bourne, M. D. &c. &c. 8vo. 2s. Rivingtons. 1797.*

This, like most tracts of the kind, principally treats of the utility of the science, and the objects which the lecturer has in view. However, in tracing the origin and progress of chemistry, the professor speaks with a becoming diffidence and modesty, and chiefly dwells on two points, — the application of it in the arts and manufactures, and in the business of agriculture.

On the latter he thus observes —

'Agriculture, the other great source of our national prosperity, has



has also an intimate connexion with the science, the utility of which I am endeavouring to shew. Chemistry has ascertained the number and nature of the different earths which enter into the composition of soils, and has laid down easy rules by which they may be distinguished from one another, and the proportion of each be accurately known. Hence there is every reason to suppose, that it may be resorted to, as a much surer method of determining the quality of soils, than the eye or the taste of a land-surveyor: for the basis of every soil is an admixture of these earths in certain proportions. The presence of vegetable substances in a soil is, we know, necessary to fertility; but chemistry detects these, likewise, and proportions them with accuracy. I am aware that the goodness of a soil, and its fitness for one or another sort of culture, must depend upon other circumstances, as well as upon the proportion of the component parts of the soil itself. Its situation as high or low, its exposure to sun and wind, the subjacent strata, and more particulars must be taken into the account. But these must be taken, equally, into the account, in either mode of judging of the quality of soils; and, with respect to the nature of the subjacent strata, that can be best determined by chemical means.

‘The general operation of manures, and the peculiar fitness of this or that manure for this or that particular soil, are not so well understood as might be wished. Some light has been thrown, and much more may be, on this important part of husbandry, by ascertaining the quality of soils, in the manner above alluded to, with philosophical exactness. From the prevalence of one constituent part of a soil, and the small proportion of another, we might, in many instances, judge, *a priori*, what kind of manure was best suited to the soil under consideration; or, at all events, when the best manure had been determined by experience, the fact might be made extensively useful to the present, and to future generations, because the exact nature of the soil could be stated, with unerring precision. Thus agriculture, with the aid which chemistry is ready to lend it, may, in future times, be conducted upon sure scientific principles.’  
P. 26.

This lecture seems, on the whole, to have been well calculated to impress the hearers with a favourable idea of the importance and utility of the acquisition of chemical knowledge.

#### MISCELLANEOUS.

*Roman Conversations; or a short Description of the Antiquities of Rome: interspersed with Characters of Eminent Romans; and Reflections, Religious and Moral, on Roman History. By the late Joseph Wilcocks, F. S. A. The Second Edition, corrected: with a Preface, containing some Account of the Author: also a Translation of the Quotations, a general Index, and a Plan of Rome. 2 Vols. 8vo. 16s. Boards. Bickerstaff. 1797.*

This publication has been already noticed in our Review for

June, 1792. The favourable reception which it has met from the public is a sufficient proof of the general merit of its contents. If the author does not aim at the greater embellishments of style and language, he amply compensates by a judicious selection of objects, a proper discrimination of Roman virtues, and patriotic exhortations to his young companions in Italy to perform the duty of British senators. How are the times altered since these Conversations took place? What has now the young senator to do but to give his silent vote, and to acquiesce in every measure drawn up in another place, and introduced into the senate for the form merely of approbation? How shall we excite the youthful mind to emulate Roman virtue, when there seems to be no longer the theatre in Britain for the display of those energies which once distinguished the Roman and the British senates? These Conversations will, however, show to a noble youth what his tutorer would formerly have impressed upon his mind: and if his heart no longer glows with enthusiastic patriotism, he will still know what were the sentiments of his fathers. This edition is improved by the translation of the quotations, and the Index, and will be a useful companion to every young man on his tour through Italy.

*Tables for accurately ascertaining, by Weight or Measure, the Strength of Spirituous Liquors, from 30° to 85° of Temperature. With an Introduction, describing the Principles of the Tables by a variety of Examples. By John Wilson. 12mo. 2s. sewed. Robinsons. 1796.*

To do justice between the excise and the merchant, the merchant and the country dealer, the country dealer and the consumer, is in many articles a very difficult task, and perhaps in none more so than in spirituous liquors. That the quantity and quality should be taxed exactly as the act directs, requires, perhaps, a much greater degree of care and circumspection than it is in the power of the persons commissioned to superintend the payment of the tax, to bestow upon such an article; and to detect the frauds committed by the merchant or the waggoner, somewhat more of knowledge is required than falls to the share of the generality of country dealers. To make this subject, therefore, easy to the different parties concerned in the commerce of spirituous liquors, is a benefit to the public, which the author of this treatise had chiefly in view; and at the same time to make more generally known the very accurate experiments of sir Charles Blagden, recorded in the Philosophical Transactions, on alcohol and its various combinations with water, in almost every degree of natural temperature.

In the execution of this design, the author has succeeded. The introduction begins with a plain and easy account of the experiments used to determine the specific gravity of pure spirit, or alcohol:—from which it proceeds to state very satisfactory objections to the



the standard called proof spirit, to which most of the regulations of the excise have been referred. Separate sections are next given to the following heads: Water — Alcohol — Thermometer — Weighing Bottle — Balance and Weights — Drawing Samples of Spirits, — in which are very useful directions given to all dealers, with instances of the application of the tables. We shall select one instance, which is of great importance to country dealers —

\* The following example is contrived to show the use of the table and weighing bottle, in detecting frauds practised on spirits either by sea or land carriage:

\* EXAMPLE.

\* A dealer in spirits, disposes of a puncheon of rum to a customer in the country; the puncheon contained 110 gallons at the temperature of  $50^{\circ}$ , at which temperature the bottle proof was equal to 54036 grains per gallon, being equivalent to 53795 grains per gallon at standard heat. Now, supposing the rum was sold at the rate of 15s. per gallon of standard spirit, the standard spirit by table is in the proportion of 61,606 per cent. consequently the puncheon contained 67,76 gallons, and the value at 15s. is 50l. 16s. 6d.

\* Previous to delivery of the puncheon to the waggoner, its gross weight was taken, and communicated to him, as a check, which he knew how to evade, by piercing the cask at his convenience, and running off the quantity of spirit he thought proper, which he weighed, and then poured into the puncheon an equal weight of water. At the place of delivery, the customer finds the gross weight perfectly right; however, he immediately proves the contents of the puncheon by means of the weighing bottle, which suppose in temperature at  $46^{\circ}$ , gives the gallon to be 54713 grains, equal to 54385 grains at  $60^{\circ}$ , consequently the spirit was reduced to 56,365 per cent. supposing the measure undiminished, then 110 gallons would contain 62 gallons standard spirit at 15s. = 46l. 10s. Loss 4l. 16s. 6d. But the original measure of spirit would sustain a diminution in proportion to the water added, and that of spirit abstracted, besides additional loss in measure, the effects of penetration. To discover these particulars, take the supposed loss in standard spirit, viz. 5,76 gallons, which raise to its proportional measure of original spirit thus, as 61,606 : 100 :: 5,76 : 9,35 gallons of rum run off; which quotient multiplied into 53795 (weight per gallon on delivery to the waggoner) = 502983 grains of water added, which divided by 58484, gives 8,60 gallons of water by measure; deduct proportional penetration, viz. .101, there remains 8,50, which deduct from 9,35, and the loss of measure on the whole appears to be .85 part of one gallon. Now, the value per gallon of the compound spirit is, as 100 : 61,606 :: 15 : 9,24 near 9s. 3d. each gallon; then,  $85 \times 9,24 = 7,85$

= 7,85 = 7s. 10d. as a further charge against the waggoner. It is plain the customer only receives 110 — ,85 = 109,15 gallons; then as 100 : 56,365 :: 109,15 : 46l. 2s. 10d. otherwise, as 100 : 56,365 :: 15 : 8,4547 = 8s. 5½d. nearly per gallon; then as 1 : 8,4547 :: 109,15 : 922,836 = 46l. 2s. 10d. which sum deducted from the first cost, 50l. 16s. 6d. gives the loss sustained to be 4l. 13s. 8d.

‘When such accurate means of detecting frauds in the spirit business are generally known, the expence of double casing spirits will be rendered unnecessary; by the same means country dealers and private families are enabled to guard themselves against imposition, in the strength of any spirituous liquors sent them.’ p. 62.

The tables give the specific gravity and weight in grains per gallon of standard spirit and distilled water in different degrees of heat, from 30° to 85°, as also of the combination of 100 parts of water with different parts of spirit, from one to a hundred; and of the combination of 100 parts of spirit with parts of water, from one to a hundred, in degrees of heat from 30 to 85. The whole forms a very useful publication for all persons concerned in spirituous liquors, or who, as philosophers, have not convenient access to the Philosophical Transactions.

*Valuable and interesting Communications.* 4to. 7s. 6d. Walker. 1797.

This pamphlet consists of miscellaneous hints respecting new books, republications of old ones, lives, memoirs, schemes commercial and agricultural, paintings, magazines, machines, &c. &c. We cannot give a better idea of the *variety* of its contents than by the following extract —

‘Publish at the close of each year, a Review of the Literature of the last year. Give a faithful, impartial, and just account of the most distinguished publications throughout the whole range of English literature, with selections (of course) from many of them. A work of this kind would be well received in every library, if written with the same propriety and spirit as hath pervaded of late years the short Review of Literature yearly inserted in the new Annual Register.

‘Publish interesting Historical Anecdotes of Occurrences, that have happened in the streets of London — similar to that well written, and most interesting book (now very scarce) called “Anecdotes des Rues de Paris.”

‘Publish a Lady’s Weekly Newspaper. We have lady’s Magazines; and why not a newspaper, adapted to the female mind, to female pursuits?

‘Some clergyman (or others) should publish, a Tract on the Monuments, Painted Glass, and other local interesting occurrences in the churches, and secluded villages of other counties in the same beautiful,



beautiful, moral, and very interesting style, as the rev. Mr. Parsons, of Wye, has lately done for the county of Kent, and for which work, see the Month. Rev. for Nov. 1795.' p. 14.

*A History or Description, general and circumstantial, of Burghley House, the Seat of the Right Hon. the Earl of Exeter.* 8vo. 5s. Boards. Longman. 1797.

If we should be disposed to adopt the author's opinion of the merits of his production, we should pronounce it an elegant, accurate, and masterly performance. But, as we presume to judge for ourselves, we shall not flatter his vanity by implicit approbation.

The seat which he describes has long been admired. It is, externally, a magnificent structure; and its internal decorations are costly and splendid. It was built for the lord-treasurer Burghley, under the direction of John Thorpe, who chiefly followed that mixed style which intervened between Gothic and Grecian architecture. The east side of the middle court bears the date of 1585.

The paintings at this mansion are numerous; and many of them are pieces of great merit and value. Among these, are two representations of the dead Christ, by Carlo Maratti and Vandyck; the death of Seneca, by Luca Jordano; the finding of Moses, by Titian; the Cumæan Sibyl, by Guido; St. John and other holy personages, by Parmegiano; the Virgin Mary and her son, by Leonardo da Vinci; Christ blessing the elements, by Carlo Dolci; and various pieces by Reubens and other masters.

In giving an account of the different objects which attract the notice of the visitants of the house of his patron, the author has introduced no small portion of superfluous matter. His style is affected and inaccurate: his remarks are sometimes puerile; and his arrangement is not the most judicious.

*A Collection of Welch Tours: or, a Display of the Beauties of Wales, selected principally from celebrated Histories and popular Tours. With occasional Remarks.* 12mo. 5s. Boards. Sael. 1797.

These Tours exhibit a pleasing epitome of those charming scenes which well deserve the more amplified descriptions of the traveller, whose taste and sensibilities have been gratified by the most lovely aspects of nature. The engravings, though called *fine* in the title-page, are in fact for the most part very indifferently executed: but they have the merit of correctly delineating the proposed objects.

*The Travels of Anacharsis the Younger in Greece, during the Middle of the Fourth Century before the Christian Æra. Abridged from the original Work of the Abbé Barthelemi. Illustrated with Plates.* 8vo. 8s. Boards. Vernor and Hood. 1797.

As the interesting work of M. Barthelemi is too voluminous for the generality of readers, many will be pleased with an epitome of it. The compiler of this abridgement has aimed at the selection,

lection, not only of the most important, but also of the most attractive and entertaining parts of the work. In lieu of the first volume of the original, which is only introductory to the Travels, he has given a chronological summary of the most remarkable events of the Grecian history, to the 363d year before the birth of Christ. He has annexed a map of Greece; and has embellished his humble labours with some engravings, from which we cannot withhold the praise of elegance.

Of this *epitome* we may justly observe, that the execution does not surpass mediocrity; but it may serve to convey useful information and innocent entertainment.

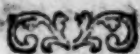
*Remarks on Boswell's Life of Johnson, including the real History of the Gold Medal, given to the Author of the Tragedy of Douglas. By Edward Athenry Whyte, Esq. &c. 8vo. Marchbank. Dublin. 1797.*

This pamphleteer is offended with Mr. Boswell for having 'unnecessarily, and on most occasions unwarrantably,' introduced into his life of Dr. Johnson, strictures on the character and conduct of Mr. Sheridan, the late tragedian and rhetorician. He has therefore undertaken the defence of the assailed individual, in which he is not wholly unsuccessful, though he does not excel as a writer. With regard to the medal, he states, that Mr. Sheridan, when he brought forward the tragedy of Douglas at the Dublin theatre, declared his intention of giving the author the usual chance of profit, as if the piece had originally been represented on that stage; but, the third night (in consequence of a spirit of party) proving unproductive even of a sufficient sum for defraying the expences of the house, the manager, not from motives of ostentation, but merely from a desire of making some compensation for his having raised fruitless expectations in the mind of the writer, presented him with a gold medal; an act of liberality for which Johnson accused Sheridan of counterfeiting Apollo's coin.

That the reader may not forget the professional pretensions of Mr. Whyte, he has annexed to his pamphlet a syllabus (not very well digested) of his philosophical lectures.

*Mental Amusement: consisting of Moral Essays, Allegories, and Tales. Interspersed with Poetical Pieces, by different Writers: (now first published.) calculated for the Use of private Families and public Schools. 12mo. 2s. Bound. Sael. 1797.*

The prose pieces in this little volume, though they are not distinguished by originality of genius, or energy of sentiment, have a moral tendency and sprightliness that render them fit for the perusal of the youth of both sexes. The selections are taken from the most celebrated modern poets.





# A P P E N D I X

## TO THE

### TWENTIETH VOLUME

## OF THE

### NEW ARRANGEMENT

## OF THE

# CRITICAL REVIEW.

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## FOREIGN ARTICLES.

*Ideen ueber die Politik, den Verkehr, und den Handel der vornehmsten Voelker der alten Welt, von A. H. L. Heeren. Goettingen. 1796.*

*Ideas on the Policy, the Intercourse, and the Trade of the principal Nations of Antiquity. By A. H. L. Heeren. 2 Vols. 8vo. 11. 1s. Boards. Imported by Escher.*

IT is the misfortune of a classical education, that in our early years we are seldom taught to entertain just notions of the principal events which are the basis of our studies. We read of the great heroes and heroines, the gods and demigods of antiquity; we are filled with strange stories of their deeds and misdeeds; our imaginations are inflamed, but our judgment is not informed. The ancient is an ideal world to us, and remains so to most people for the remainder of their lives. They can quote from Homer, Hesiod, and Ovid; but in vain do we ask them, what causes led to the rise and fall of particular states? what were their particular advantages and disadvantages? what were their general intercourse and trade with each other? These questions scarcely enter into their thoughts: they are contented to know that Greece distinguished itself by the splendour of its orators and writers, and by the grandeur of military achievements; that it gave way to the powerful arms of Rome, which, by overcoming its rival in Africa, paved the way for universal dominion. Not so our German author. He has read, like many of his countrymen,

trymen, the ancient writers, with a view to obtain precise ideas on particular subjects; and these subjects he has investigated with that soundness of judgment and patience of research, for which his nation is distinguished. By a proper comparison of the remains of ancient writers with the accounts given by modern travellers, he has been enabled to throw light on many (formerly very obscure) points of history, and, throughout, to do justice to him who has been called its father. Herodotus has, by some critics, been suspected of fiction, and a love of the marvellous, on many occasions in which he is now justified; and every man who wishes to obtain clear ideas of those once interesting nations whose memory is almost lost in the confusion of modern times, will find many valuable sources of information and amusement in the work before us.

The work is divided into two parts. In the first is given an account of the principal nations in Africa; in the second, of those in Asia. A third part the author gives us reason to expect, which will contain a similar account of the chief nations of ancient Europe. The African nations subjected to inquiry, are the Carthaginians, the Ethiopians, and Egyptians.

Preparatory to the several histories, are some judicious reflections, to correct the prejudices of those who judge of the ancient world from what, in the present times, is passing before their eyes, or from the confused notions which they have gained at school. Thus we have been accustomed to think, that in the old world there was nothing but fighting; every man had arms in his hands; and, because there were heroes at the siege of Troy, we think little of the journeys of the caravans at that time in the north of Africa, or the great trade carried on between Asia and Africa, by means of the Ethiopians. Another prejudice to be corrected in those who have paid some attention to the trade and intercourse of ancient nations, is the disregard to the variety of changes which took place in these respects in different periods of time. At one period the intercourse was brisk and lively; at another it was interrupted; at a third it was carried on by new channels; and, without continual attention, these states will be confounded together, and little or no information will be derived from the ancient historians. From our modern notions of trade, we are led to think that it must depend very materially, if not wholly, upon navigation; and that we now conceive to be the most commercial nation, which has the greatest number of ships at its service. But it was not so in the ancient world. Navigation was imperfect; but, if it had been in the highest state of perfection, it would, in that period of history, have  
tended



tended very little to increase the intercourse of nations. The inland parts of Asia were the chief seats of trade; and the advantage of carrying goods with greater or less dispatch from one coast to the other of the Mediterranean, would have scarcely produced a sensible effect on the trade of the world. The difference between ancient and modern traffic must be accurately understood, before we can form a judgment of the increase or decrease of trade at different times. Traffic in money distinguishes the modern, traffic in wares the ancient world. Of the former, the ancients seem to have had a very imperfect notion; and consequently there was a greater necessity for the merchant to have personal intercourse with the nations to which his wares were sent; and they could scarcely form an idea of a merchant like ours, sitting in his counting-house, and regulating the exchanges for the principal towns in Europe. Yet, great as this advantage is, our writer will not allow it to be doubtful, that, if it were not for America, the balance of trade would be in favour of antiquity. To judge of the ancient trade of Africa, we must attend particularly to the face of the country. It does not seem to have undergone very great changes. The same tracts of desert sand remain as heretofore; and by them must the intercourse between the Mediterranean, the Red Sea, and the interior parts of Africa, have been directed. It is true that the Carthaginians sailed round this quarter of the world: but they did not thence determine its magnitude; nor was the voyage attended with any circumstances to alter the established mode of intercourse.

The republic of Carthage is the first object of our author's researches. From the scanty materials left us on this once powerful state,—and interesting to an Englishman, as prepared for its fall by the same symptoms which are visible in our finances and senate,—a very good account is given of its territory at home and abroad, of its commerce by sea and land, of its constitution, and of its wars with Rome, which terminated in its complete destruction. Aristotle affords the best insight into its form of government, which was an aristocracy; and of this the Greeks and Romans naturally give a different account; the one comparing the *suffetes*, or שופטים, to the kings of Sparta, the others to the consuls of Rome. The probability is, that the only resemblance consisted in these officers being at the heads of their respective states; but we are ignorant of the extent or limitations of their power. The principal parts of the Carthaginian constitution were the *suffetes*, the senate, the council of hundred, and the assembly of the people. To the last, the *suffetes* and senate had the power of bringing certain questions; and it also elected the *suffetes* and the generals; but the duration and firmness of

the constitution were owing to the council of hundred, an institution which, under different names, is found in all aristocratical governments: thus, Sparta had its ephori, Venice its consiglio de' dieci. Our limits do not permit us to notice all the peculiarities in the power of this council, or the consequences of separating the military power from the suffetes, and making it unlimited in the generals: but the downfall of the constitution was owing to some striking causes, which are summed up concisely in the following words —

‘ The cause of the downfall of the Carthaginian constitution in its last period lay partly in the diminished respectability of the senate, and the increasing power of the popular party, conducted by ambitious demagogues, and partly in the tyranny of the council of hundred. A democracy and oligarchy were forming themselves at the same time in Carthage,—two evils, which, how opposite soever they seem to be, in general accompany each other. The destructive consequences of both appeared most in the conduct of the finances, into which, as they were entirely in the hands of the council, the usual abuses crept; and perhaps this monopoly was a still greater evil than the actual mismanagement of them.’

On the trade of the Carthaginians, our author's inquiries, notwithstanding the little insight given by any writer except Herodotus, are very successful. On the trade by land, the father of history is our only guide; and it is curious to observe with what exactness he has given the route of the caravans, a route followed in great measure in the present days. The trade with the inner part of Africa consisted in four things; salt, dates, gold dust, and slaves. Salt is a necessary article in many parts; and, in the vast deserts, it is found in immense rocks, or at the bottom of dried lakes. In the fourth book of Herodotus, the route of the caravans which conveyed these different articles from one place to another, is laid down.

‘ There were three grand roads, which traversed, in three different directions, the northern part of Africa. The caravans went from upper Egypt to the Niger, thence to Carthage, thence again to the upper Egypt. In the salt countries of the desert, they loaded their camels, which they exchanged in Negroland for slaves and gold dust; and, in one part of their route in the land of the Garamantes, they found the chalcedonyx, which, worked into drinking vessels, formed a considerable article of trade. To this day the inhabitants of Fez are distinguished for their experience in commerce; and they carry it on from the mouth of the Niger to the middle of India.’



If our materials for the history of Carthage are scanty, still greater are the defects in that of the Ethiopians. The blameless character given to them by Homer, clearly shows some striking peculiarity, which our author, not without reason, ascribes to the priestly cast, whose offices were divided between religion and trade. It is evident, from many circumstances, that the cast of priests had very great influence: the singular power enjoyed by them of electing the king, and ordaining him, according to their caprice, under the fiction of the order of heaven, to die, evidently proves that the whole government was in their hands; and as they appear to have used their power for the beneficial purposes of trade, it seems to be the only country which has been benefited by this strange species of authority. From the travels of Bruce, we find that the manners of Ethiopia have suffered much less alteration than its religion: but, after all our researches, it is very difficult to settle the precise limits of the countries of the Troglodytæ, the Macrobiæ, and the Ichthyophagi. Meroë, near the present Chandi, at  $17^{\circ}$  lat. and  $52^{\circ} 30'$  long. was the capital of the priestly cast; the Oases were colonies, and the temples were a security for their warehouses; and the latter seems a probable supposition, since Meroë, Thebes in upper Egypt, and the temple of Jupiter Ammon in the desert, were equally celebrated for their temples and the resort of the caravans. By these the intercourse was kept up between the south of Asia, and the northern and innermost parts of Africa. Meroë was the grand emporium for Africa, the seat of the ruling cast: a chain of ruins from the Indian Sea to the Mediterranean shows one track of the caravans: Azab and Axum were in the road between Arabia Felix and Meroë; Thebes and Ammonium between Meroë, Egypt, and Carthage.

We come now to the country on which the eyes of all antiquity were directed, and which has excited nearly equal curiosity in modern times. The situation of Egypt, with the remarkable properties of the Nile, its chief boast, naturally rendered the manners of its inhabitants different from those of the surrounding countries. The account of this region is divided into two parts,—its state before and after Psammetichus. The former period is the more interesting, because in that we are to look for the origin of its most remarkable institutions. The inhabitants from whom these institutions sprang, were, in our author's opinion, of negro origin; but they were not the only inhabitants of the country: from the surrounding Nomades, as well as Arabia, there was a great influx of strangers, which occasioned the division into casts, so remarkable in this country. The priestly cast was the most noble; and their influence upon the state shows, clearly whence they

came. The nature of the country made a different mode of life necessary from that of the surrounding tribes, whether shepherds or hunters. The overflowings of the Nile directed the policy of the priests to agriculture, and induced them to encourage a contempt for the pastoral life. The whole policy of Egypt was thus built upon the two great institutions, the division of the people into casts, and the country into nomes. For the peculiar division into casts, we must look to the nature of the country. The priestly cast had, indeed, the superiority from the original prejudice in its favour throughout Africa; the ranks of the other casts were owing to peculiar necessity and circumstances. Authors differ on the number of these casts; Herodotus makes seven, Diodorus only five; but the former, as an eye-witness, deserves the greater credit. The cast of priests was the most important, — important not only on account of the worship paid in their temples, but for their territorial acquisitions: and on the latter account we see at once the reason why a priest of one temple was not permitted to officiate in another, since the admission of him would have entitled him to some share of their lands and trade. Besides, these priests were not to be considered merely as sacred personages: they were the physicians, the geometers, the instructors of the people. We cannot follow our author throughout his very interesting account of these casts; but he sums up the whole in the following manner —

‘ The Egyptian casts were originally tribes of people, and chiefly domestic tribes, except the cast of the priests, who probably emigrated into Egypt as a tribe accustomed to cultivated manners. The division into casts was grounded on the nature of the country, encouraged by the policy of the ruling tribe, which, by these means, extended and established its power. The general division must have suffered many changes by political revolutions, which can no longer be ascertained. It cannot be proved, nor is it very probable, that this division was the same in all the early Egyptian states; its complete formation, and the shape in which we are acquainted with it, seem to have been settled at the union of Egypt into one kingdom.’

The division into nomes was of a very early date, in the time of the Pharaohs; and it remained during the age of the Ptolemys and the Romans. For the origin of this division we must look to Herodotus; and we may trace it to nearly the same cause as the division into casts, — the policy of the hierarchy. Each nome had its peculiar worship, and hence we may reasonably suppose that at different times a colony of priests had taken possession of a peculiar district; and at the union  
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this difference of worship remained, and served to distinguish the territories of the sacred order. The number of these nomes cannot now be ascertained; and probably it varied considerably in different periods from the increasing cultivation of the country. However great was the authority of the priests, still it is remarkable that the kingly government prevailed in every district, limited indeed by the sacred order, and consequently liable to the disputes which must always arise between these two powers when they are nearly upon an equality. The building of the pyramids gave umbrage to the priests; and the kings were hence naturally represented as the worst of tyrants.

Deep are the researches of many writers into the causes of that multiplicity of gods, and the baseness of religious worship, in Egypt. Our author, with great propriety, is less refined in his sentiments. The worship came with the priests out of the interior of Africa. Childish fancy and stupid fear idolised first one animal, then another; and the animal which pleased the fancy of the tribe that emigrated, remained the object of its worship in the nome in which it settled. The other gods, whether referred to astronomy or the Nile, were gradually introduced; and, from the general advantages of the river, they would become general objects of national worship. The change of the inhabitants from pastoral life to agriculture made Egypt very early the great emporium of trade: its river, the fertility of its soil, and the settled life of its inhabitants, directed them to commerce and manufactures. In the art of weaving they excelled; and it was a granary for corn for the neighbouring nations.

By the union under Psammetichus, Egypt became, for above a hundred years, a most flourishing country. The influence of the priests was restrained by the superior splendour of the regal power; and, when the Persians invaded the country, and perpetrated such cruel outrages against religion, it is probable, according to our author's opinion, that these cruelties were not so much the consequences of religious opinions, as of the absolute necessity to bring the priestly order under subjection. This revolution, without doubt, was highly injurious to the prosperity of Egypt, as it interrupted the commerce by sea, which, by the strangers encouraged by Psammetichus and his successors, was introduced into the kingdom: but when Herodotus, about thirty years after the death of Darius, travelled through the country, the caravan trade into Libya and Ethiopia was not only restored, but flourishing; and the invasion of the Persians opened the way for a new trade, which spread itself into the inner parts of Asia.

In the second volume, we have the author's remarks on the

chief Asiatic nations,—the Persians, Phœnicians, Babylonians, Scythians; some general reflections being prefixed, to give us a clue to the intercourse of Asia. Here man appears under a different aspect. It seems to be his native home. A wider theatre is displayed for his exertions, and he does not sink so low as his brethren of Africa. Deserts there are, but not of so great extent;—immense chains of mountains, and between them immense plains. A view of the natural situation of each country almost determines the degree of its intercourse with the neighbouring nations. Every thing seems to be upon a larger scale. We meet with revolutions, at certain periods, from the union of roving tribes, which, settling in the conquered countries, sink under that unlimited despotism, characterising Asia,—and polygamy, which is the parent of political slavery. In this region, as in Africa, commerce was carried on chiefly by land or immense rivers; and the danger of travelling rendered caravans equally necessary. The political revolutions made very little change in commercial intercourse. Nature points out the places where it would be the greatest: the Babylonian territory, from its boundaries, the Euphrates and the Tigris; the region by the Oxus, Bactra, and Samarcand; and, lastly, the coasts of the Black Sea and the Mediterranean. The articles of commerce in this country are numerous, and the intercourse must necessarily have been great: the wool from the Black Sea, the spices of Arabia, the cottons of India, the gold from the Siberian mountains, must, with a variety of inferior articles for the luxury of Asiatic courts, have given constant employment to the enterprising spirit of trade.

The Persians were originally a roving nation, living in the mountains; and when they descended into the plains, and filled Asia with the splendour of their achievements, they were not, without difficulty, to be brought into the necessary subordination of regular government. The division of their country into satrapies was, like the divisions of our feudal governments, admirably suited for a barbarous people; and the account of these satrapies, which takes up the greater part of this section, is very well given by our author. His inquiries into the remains of Persepolis throw great light upon the subject; and his contrast of the Persian and Egyptian architecture is ingenious.

‘The Persian architecture’ (says he) ‘seems to be diametrically opposite to that of Egypt, with which it is so often absurdly compared. If I do not err, we may see in both the original mode of life of the two nations. On viewing the Egyptian buildings, the observer is forced on the remark, that every thing is formed to resemble grottos and holes, and that  
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a nation of Troglodytes must have been the builders. The colossal temples at Thebes and Syene are indisputably the types of excavated rocks; the thick and short pillars grew out of the props which they were obliged to leave in their holes: in every thing is the image of oppressive weight and counter-resistance. On the contrary, at Persepolis it seems that the people could never have lived in the holes of the mountains; but, free and unrestrained, wandered on the heights and in the woods; and when they chose a fixed habitation, they would, in their buildings, restrain as little as possible their original freedom. Their terraces, their forest of pillars, with their basins, in which, without doubt, were cooling streams, their steps, which at present the loaded camels of the Arabians mount as easily as their conductors, all give the character of the smiling landscape, which the art of the Persians formed into paradises, just as the colossal temples of Egypt resemble their original holes in the rocks. As in Egypt every thing looks dreary and oppressive, here all is free and open; in beautiful harmony with the character of the nation, which made the sun, the elements, and the open roof of heaven, the objects of its adoration.

The description of the satrapies is followed by an accurate delineation of the Persian constitution; and, in this, of the religion of Zoroaster, with the influence of the Magi upon the empire. The belief of a good and bad principle, which forms the basis of this religion, had probably a higher origin than Zoroaster; the formation of it into a system was perhaps due to him; and the constitution of his hierarchy is suited to the despotism of his country. Our readers are too well acquainted with this system, for us to dwell upon it, or to make further remarks on our author's observations upon the court of Persia, the management of its revenues, the luxury of its females, or the numerous armies brought by the monarchs into the field: suffice it to intimate, that nothing has been left untouched which could, from any ancient writer, throw light upon these subjects.

The Phœnicians afford materials for the next section. Their small continental territory, remote colonies, extensive trade, improved manufactures, are amply investigated. The disputes on Tarshish and Ophir are well known. Our author supposes them to have been both tracts of country, like our East and West Indies, and that Tarshish was the then rich region in the south of Spain; Ophir, an equally rich country to the southern parts of Arabia and Africa. The articles of commerce of this enterprising people are well enumerated by the prophet Ezekiel; and the countries whence they came, show  
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clearly the nature of the intercourse between the different parts of the then known world.

The Babylonians come next under our review; and the great plain between the two rivers forms an interesting object of our author's inquiries. The fertility of the soil, assisted by the industry and skill of the inhabitants in making canals and watering their lands, together with the admirable situation of Babylon, will easily account for the wonders related of this great city. But we may add the judicious remark of our author, that the property of Asiatic despotism to concentrate the efforts of a whole nation on one place, ought to make credible what, to our meaner attempts, seems impossible. From just critical inquiries, the account given by Herodotus will no longer appear incredible.

'The wonders which he relates of Babylon, are told also of other chief cities in Asia, by persons, like himself, eye-witnesses of their greatness. The circle of our experience ought not to be made the standard for what may have been done in other lands, under another sky, and other circumstances. If the Egyptian pyramids, the wall of China, the rock temples at Elephanta, were not still in existence, our critics would laugh at the relation of them, from their folly in attempting to determine the limits to the united power of whole nations. It is the property of great despotical kingdoms, which at all times have prevailed in Asia, that they can concentrate upon a single object more strength than limited governments; and, from the power of bringing together distant nations, and the ease of subsistence in fruitful territories, may undertake much greater designs than can be entertained in Europe.'

The description of Babylon forms a considerable feature in this section. The history of its trade to the island of Ceylon,—its ruin, from the jealousy of the Persians in making such immense dams across the rivers,—the nature of the articles and manufactures in the flourishing period of Babylon,—every part is brought before the reader in the most instructive and interesting manner.

The Scythian nations are the last objects of inquiry. Herodotus is here, as elsewhere, our conductor. The intercourse with the northern part of Asia is well described; and as good an account is given of our ancestors, as the limits assigned to this part of the history would admit. But we are in danger of going beyond our limits, and must therefore bring this article to a conclusion, by recommending the work in general to our readers, as peculiarly distinguished for accuracy of research, judicious arrangement, and ease of composition.

*Histoire,*



*Histoire, ou Anecdotes, sur la Révolution de Russie, en l'Année 1762. Paris.*

*The History, or Anecdotes, of the Revolution in Russia, in the Year 1762. By M. de Rulhière. 8vo. 5s. Bound. Imported by De Boffe. 1797.*

‘I Was present at the revolution which precipitated from the throne of Russia the grandson of Peter the Great, to make way for a stranger. I saw that princess, on the day that she escaped from the palace as a fugitive, compel her husband to abandon his life and empire to her will. I knew all the actors in this horrible scene, amidst the dangers of which all the resources of courage and genius were displayed; and having no personal interest in these occurrences, travelling to acquire knowledge respecting different governments, I considered it as a piece of good fortune to have witnessed one of those rare events which characterise a nation, and in which the human mind displays itself at full length.’

It appears from a note of the editor, that M. Rulhière, the writer of this singular history, had sketched it at the request of the countess of Egmont, the daughter of the duke of Richelieu, whom he attended in the quality of gentleman.

The existence of this manuscript, which was read at the time in various circles at Paris, and eventually at the court of France, came to the knowledge of the empress, who, by her agents, offered the author considerable sums to suppress the work; which were refused. Finding that money was ineffectual, she had recourse to terror, and, by means of her influence with the duke d'Aiguillon, and M. de Sartine, then lieutenant of the police, caused M. Rulhière to be threatened with the Bastille in case of refusal. The king's brother, having been informed of the affair, saved M. Rulhière from further persecution, by taking him under his protection, and, after promoting him to the place of his secretary, gave him that of historiographer to the office of foreign affairs, with orders to write the history of the troubles of Poland; and M. de Choiseul sent him to reside for some time in that country.

The agents of the empress renewed their offers to M. Rulhière, promising him thirty thousand livres if he would suppress certain things which might, if rendered public, do injury to their sovereign. He refused the money, but engaged his honour that the work should not appear during the life of the empress. M. de Montmorin, on the death of M. Rulhière in 1791, endeavoured to persuade his brother to pay a visit to Mr. Grim, who was charged with the private affairs of the empress at Paris, assuring him that he might reap con-

considerable advantage from this manuscript. But he remained faithful to the engagements which he had taken with his brother; and, although the journals had often announced that a history of the revolution of Russia was about to appear, the heirs of M. Rulhière waited till the death of the empress, before they would dispose of the manuscript which was deposited in their hands.

Two letters, written by M. Rulhière to the countess of Egmont at different epochs, are offered as vouchers to authenticate the facts contained in this narration. From these letters it appears, that a residence of fifteen months, which M. Rulhière made at Petersburg, in the suite of the minister plenipotentiary of France, M. de Breteuil, with whom he lived in habits of intimacy, gave him the means of becoming fully acquainted with all the secrets with which that minister was entrusted, who had the good fortune at the time to engage the confidence of all parties, and to be on the most amicable terms with the two chief friends of the empress. He also obtained information from various other persons, particularly M. D'Agenfrets, who had resided in Russia from the last year of Peter the First, as secretary to eleven successive ambassadors of the court of Vienna. Many of the anecdotes were communicated to M. Rulhière by Marshal Munich; and he had also some acquaintance with one of the principal heroines of the history, the princess D'Aschekoff, and with the commander in chief of the artillery, M. Villebois. He names, he says, no persons whom he has not personally known; and even the day of the revolution he passed either in the public places, or in the best informed societies. Some of the anecdotes he learned from the ambassador of Vienna, M. de Meny, to whom the empress herself related them; others he obtained, a few days after the revolution, from Michel, valet de chambre to the empress; and that which was the most singular of the whole, the conversation of the empress in her cabinet with her minister, he heard from a person of consideration, to whom it was repeated by the minister himself.

To these authorities he subjoins that of the late king of Sweden, who, he observes, was not unpractised himself in the art of revolutions,—whose father had been guardian of Peter the Third, and afterwards owed him his crown. That prince, the late king of Sweden, says M. Rulhière in the conclusion of his second letter to the countess of Egmont, 'who, during his abode at Paris, was connected with you by a friendship equally honourable to both, told me in presence of the count de Creutz, his ambassador at the court of Versailles, and of the count of Lewenhorp, marechal de camp in the service  
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of France, that the account of the revolution sent to the senate of Sweden was exactly conformable to my recital.'

The testimonies thus offered by the author in evidence of the authenticity of his memoirs, and those which relate to the suppression of their publication till the present period, carry with them every mark of truth and fidelity.

M. Rulhière begins his account of the revolution by a summary view of the previous history of the late empress, who, as princess Catharine d'Anhalt-Zerbst, passed the first years of her life in a state of comparative obscurity, living with her father, who was sovereign of a little state, and general in the service of the king of Prussia, in a garrisoned town, where the only marks of distinction she received were the compliments of the officers; and when her mother took her occasionally to court, she remained altogether unnoticed among the crowd. She married the grand duke at the age of fifteen, having been chosen at a time when the various disorders and revolutions which had shaken the Russian empire, led the princesses of the great states of Europe to refuse uniting their fate with that of the heir of a throne which was subject to such violent agitations. Her parents caused her to abandon the religion in which she had been educated, and embrace that of the Greek church; and it was expressly stipulated in the contract, that, if the prince should die without leaving children by this marriage, his wife should inherit the crown.

'From the marks of affection' (says M. Rulhière) 'which passed in public between them, from the apparent warmth of their sentiments towards each other, and the custom which they had established of withdrawing from their attendants for some hours every day, it was concluded universally that a second heir would soon be born to the empire. It was little imagined that all this time was employed by the seemingly fond couple in learning the Prussian exercise, mounting guard at the doors, and carrying a firelock on their shoulders; an employment on which the empress, at the mention of this subject some time afterwards, observed, that she could not help thinking herself fitted for something better—"Il me semblait que j'étais bonne à autre chose."

Although Catharine had the good sense to keep the public from the knowledge of these follies of her husband, the empress Elizabeth beheld with anxiety, that at the end of eight years there was no appearance of offspring. The unfortunate prince, known by the name of the Little Ivan, who had been dethroned at the age of fifteen months, the object of her fears and suspicions, was still alive, though in continual imprisonment; and, as she well knew the facility with which re-

volutions were effected in Russia, she was anxious to see the succession established in her own line.

A young man of the court, count Soltikoff, who possessed a fine figure and no great understanding, was encouraged to become the lover of the grand duchess, to whom the high chancellor of Russia was commissioned to mention the affair. She expressed great indignation, and threatened him with her resentment, citing, at the same time, the article in the contract of marriage, which, in default of children, secured to her the throne. But when he made her understand that he was commissioned by those very persons to whom she threatened to complain, and represented the dangers to which she would expose the empire if she should not take this precaution, and the resolutions more or less fatal which the design of preventing these dangers might lead her to adopt, she answered, 'I understand you, bring him this evening.'

As soon as the pregnancy of the grand duchess was declared, the empress Elizabeth sent away Soltikoff as minister to some foreign court, in spite of the tears of Catharine, who endeavoured to find consolation in other lovers, but was prevented by the vigilance of the empress, who, though of extremely dissolute manners herself, living openly with a crowd of lovers, and secretly with her husband, a Cossack, who had been musician in her chapel (these ill-assorted connections being common with sovereigns in Russia), was anxious to preserve her niece from that depravity into which she had at first been led by her counsels.

Catharine was retained in a state of abstinence and retreat, till the arrival of the English ambassador, Mr. Williams, at Petersburg, whose address and conversation gave a new colour to her fate. Count Poniatowski, who had accompanied him from Warsaw to see the court of Petersburg, and who was afterwards king of Poland, was introduced to the grand duchess secretly as her lover. His character as ambassador from Poland to the court of Russia, with which he was afterwards clothed, gave him greater facility of seeing his mistress; and the connection was not publicly known until Poniatowski, imprudently visiting the grand duchess at Peterhoff-palace in the country, one night, when there was no pretence for such a visit, fell into the hands of the husband. The inviolability of the character of the count as a minister of a foreign court, and the address of the grand duchess, who had reproaches of a similar nature to make to her husband, and who came to a compromise with him by treating his mistress with respect, and paying her a pension out of her privy-purse, reconciled all parties.

M. Rulhière, in his second letter to the countess of Egmont, accounts for some apparent contradictions in this adventure.

Prince



Prince Charles of Saxony was present at Peterhoff, at the moment of the discovery, and declared to count Vieltunski, envoy of the confederation of Poland to France, that he had dined the following day in company with the grand duke and duchess, and that the account given of this affair by M. Rulhière, which was read to him, was perfectly exact. Count Brandks also, who was the friend and confident of the king of Poland, assured the author that not only was Poniatowski forbidden to approach the court of the grand duke, but that this prince resolved on breaking his marriage, and shutting up the grand duchess in a convent, and actually kept her confined in a small house at Orienbaum.

Count Poniatowski was recalled, and the grand duchess lived for several years in comparative solitude, which she devoted to study, having no companions but the ladies of the court; when the empress Elizabeth died, the fifth of January 1762. While she was on her death-bed, overcome by the entreaties of her attendants, and awed by the admonitions of her confessor, she reconciled the prince with his wife, who appeared at the moment to have regained her usual ascendancy over him. But on the death of the empress he broke loose from all restraint, and, instead of following the counsels of Catharine, who had for some time conceived the project of seizing the reins of empire, began by expressing openly his resentment against her; and though it does not appear what were the precise intentions of the emperor, it was confidently asserted that he had projected to release the young prince Ivan from prison, and declare him heir of the throne; that he had brought him to Petersburg with that design, and had also instigated Soltikoff, whom he recalled for that purpose, to declare himself the father of the grand duke, now Paul I.

Peter III. began his reign by recalling from banishment several personages who had been the victims of caprice or jealousy in former reigns, among whom were baron Munich, and count Lestock, the latter of whom had been the chief promoter of the revolution in favour of the late empress, and was afterwards ruined by ministerial intrigues. The emperor had imbibed, from two men of singular merit to whom the care of his education was first intrusted, principles of heroism, and the love of liberty, which were afterwards mingled with other impressions made by the manners and customs which he saw habitually around him. As his character was composed of contrarieties, so was his conduct. In addition to this act of clemency, he affected to give solid marks of his attachment to principles of free government, by granting to the Russian nobility the rights of the most free nations. The edict caused transports of joy so immoderate, that the nation proposed  
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to raise to his honour a statue of solid gold: but the whole of the project was illusion when it came to be reduced to practice.

His enthusiastic admiration of the late king of Prussia was so excessive, that he would frequently rise from table with his glass in his hand, and, throwing himself before the portrait of that prince, exclaim, 'My brother, we will conquer the world together;' and to such an extravagant height did he carry this adoration, that, while Russia was leagued with other powers against his hero, Peter secretly took the title of colonel in his service, and betrayed to him, as far as he knew them, the plans of the alliance. He had attempted to introduce into Russia the laws which the king of Prussia had enacted for the government of his own states, known under the title of the Code of Frederic; but whether it was through the ignorance of the translators, or that appropriate terms could not be found in the Russian language, no senator could understand them.

Though his conduct was tempered by the first impressions which he had received of justice and equality, and he was sometimes capable of acting with magnanimity, it was also tainted with all the follies and caprices of the most vexatious and ridiculous despotism. His palace during his reign, which lasted only six months, was a continued scene of riot and festivity. The most beautiful women of the court were sometimes guests at these festivals, at which they were made to drink English beer, and smoke tobacco. Though heated and worn out with fatigue, he would not suffer any of them to leave his presence; they were therefore compelled to throw themselves on sofas, and sleep amidst the dissonant orgies of the debauch. To these feasts actresses and opera-dancers were equally admitted; and when remonstrances were made by the ladies of the court, Peter answered, that with women all ranks were alike. Two of his favourites having received money for their protection, he beat them with his fist, took the money from them, and then continued to treat them with the same regard as usual. The dissolute pleasures of his court were followed by military exercises so violent, that his soldiers were exhausted with fatigue. Not satisfied with hearing the continual roar of cannon, he persisted in giving orders that a hundred pieces of artillery should be fired at once, till he was assured that the city would be overthrown by the shock. These extravagancies, and others still more ridiculous which he projected,—such as unmarried the ladies of the court who were discontented with their husbands, and arranging beds in his palace for new weddings,—increased the general discontent which had already been caused by the preparations he had made for an expedition into Holstein, under pretence



pretence of avenging the injuries that his ancestors had received from Denmark, but which was considered by his army and the surrounding states, as the means of augmenting the force of the king of Prussia with a hundred thousand men. Such was the ascendant which this prince had over his fanatical admirer, who openly called him 'the king, my master;' and, when he came to the empire, exchanged his former rank in his service for that of general. Amidst this universal discontent, the eyes of all were turned on the empress, who lived retired and tranquil, affecting only to be employed in the practice of religious duties, of the ceremonials of which she was most strictly observant. While her emissaries were employed in promoting these discontents, and founding the dispositions of the public towards a change, her authority was so diminished that she had scarcely influence enough in her own palace to procure the necessary services for her person; and though every one believed that a revolution was near, no one could conjecture by what means it was to be effected. Orloff and the princess D'Aschekoff were the chief actors in this great event. Orloff, one of the finest men in the empire, was the lover of Catharine, who by her influence had saved him from banishment into Siberia. The princess D'Aschekoff was niece of the great chancellor, and sister to the mistress of the emperor. While her sisters were placed at court, she continued with her uncle, with whom she had opportunities of seeing the foreign ministers; but so great was her passion for liberty, that, although she was only fifteen years of age, she would converse with none but the ministers of republics; talked loudly against Russian despotism, and announced her resolution of going to live in Holland, in order to enjoy civil and religious freedom. She was sent by her husband to reside at Moscow, but was recalled by her family, who hoped to acquire that influence by the ascendancy of her talents, which they had failed in obtaining from the indolence and weakness of her sister. Introduced at court, she became early disgusted with the smoking parties of her sister, and attached herself entirely to the empress, with whom she passed the greatest part of her time in solitude, each encouraging the other in a detestation of the despotism under which they lived. Her principles were ill calculated for a Russian court, and she never affected to conceal them; she quitted her station, filled with indignation against the prince, and with equal enthusiasm for Catharine, and lived retired at Petersburg, — employing herself in the study of the higher sciences, — declaring openly that the scaffold would be no obstacle in her eyes to any means of promoting the happiness of her country, — and expressing her abhorrence of the ambition of her family, who were seeking to

raise themselves on the ruin of her friend, by the purposed elevation of her sister to the throne.

These personages were instruments in the hands of Catharine, which she employed to forward her purposes, without suffering them to be known to each other as concerned in the same design. Orloff, having the controul of the chest of the artillery, had the means of making the necessary advances of money to seduce the soldiery. The princess D'Aschekoff gained over the higher orders of the clergy at the first mention of the plan, since they had been entirely ruined by Peter's reforms. Count Panin joined also in the conspiracy, but insisted that the crown should descend immediately to his pupil, the archduke. This plan neither suited the views of Catharine, nor those of the princess D'Aschekoff, with whom the count was desperately in love, and who in vain employed all her powers of persuasion to change his purpose. Believing, from the connection that subsisted between her mother and count Panin, that she was herself his daughter, she repulsed his solicitations. Her friendship for Catharine, however, at length overcame her scruples; and the grand duke was made the sacrifice. As both Panin and the princess had the same views with respect to the government of their country, both equally detesting its despotism, and anxious to restore it to liberty, they formed a kind of free code, in which the power of the crown was greatly limited, and by which they engaged the nobles to enter into their views. This part of the plan was opposed by Orloff, who was afterwards introduced by Catharine to the princess as engaged in the same project. Prompted (we may suppose) by Catharine, he refused to accede to any limitation but such as she herself should propose, or to which she should consent; and the nobles, who were too far engaged to recede, appeared satisfied with the verbal promises made by the empress to secure their liberty.

Every day added considerable numbers to the list of conspirators, who decided on the mode of putting their project into execution; which was to seize on the person of the emperor in his palace, and stab him if he made resistance. Peter was at his country residence twelve leagues from Petersburg; and the period of his return to the city was the time fixed for the execution of the plot. The empress, in order to avoid being suspected, was also at her house in the country, when a soldier, to whom the secret was imprudently intrusted by Passig who had offered himself to the empress as executioner, revealed the conspiracy, and Passig was immediately arrested. The princess D'Aschekoff, who was instantly informed of this circumstance, proposed to count Panin to begin immediately the execution of their project. Panin hesi-



tated, refused, and retired to his house; when the princess, then only eighteen years of age, putting on men's clothes, repaired to the usual place of meeting upon a bridge, where she informed Orloff and his companions of the arrest, and conjured them to begin immediately the revolt. They all joyfully consented, and the princess dispatched one of Orloff's brothers to the empress with a note, in which were written only these words—'Hasten, madam: there is no time to lose.' Orloff and his friend agreed, if their enterprise should fail, to kill each other with their pistols. The princess would take no such precaution, as punishment, if the plan should fail, became to her a matter of indifference.

The empress, awakened by the brother of Orloff, who communicated his message verbally, dressed herself in haste, and repaired to Petersburg in a carriage which had been kept at a neighbouring farm to secure her flight, if the conspiracy, as originally projected, had failed. Every thing was prepared during the night for her reception: she arrived at seven in the morning; and, the soldiers not having yet risen from their beds, she was received at first by only thirty men, who came out in their shirts to meet her. She was startled at this apparent want of preparation: but when she represented to them the cause of her visit, telling them 'that she was come to throw herself into their arms, the emperor having sent to murder her and her son,' they all swore to defend her with their lives, and she received the oath of the regiment on the crucifix which was held by the chaplain. The crowd increased every moment; the chiefs appeared and took similar oaths, and the empress soon found herself at the head of ten thousand men. The military, with few exceptions, had now all declared in her favour; and the nobles, who soon received intelligence of what was passing, hastened to the palace, where they found a great number of priests celebrating religious service, and receiving the oaths of fidelity, while the empress was employed in using every art of seduction. The clergy were particularly active on this occasion.

'Towards noon,' (says M. Rulhière) 'the chiefs of the Russian clergy, aged men of venerable appearance, [it is well known of what real importance the slightest things, fitted to strike the imagination, become in such critical moments] all having fine long hair, and large white beards, clothed in their splendid and costly robes, bearing the ornaments of consecration, the crown, the imperial globe, and the ancient books, marched, with a solemn and majestic pace, through the ranks of the army, who were awed from tumultuous noise into profound silence. Thence they passed on to the palace to consecrate the empress; and this spectacle excited in every

heart a certain emotion, which seemed to legalise violence and usurpation.

As soon as the empress was consecrated, she put on the old uniform of the guards, which she borrowed of a young officer, of her own size. The solemn ceremonies of religion then gave way to those of a warlike toilette, in which the charms of gallantry were blended with the most important interests; and this young and beautiful woman borrowed, with the most captivating grace, from the nobles who surrounded her, — of one, a hat; of another, a sword; but, above all, the riband of the first order of the empire, which her husband had entirely laid aside for that of Prussia. In this new dress she mounted on horseback at the gate of the palace, and having by her side the princess D'Aschekoff, who was also in the dress of the guards, she paraded around the square, showed herself to the troops, as if she was going to put herself as general at their head, and by her smiles and gestures inspired that confidence which she herself seemed to feel.

The regiments began to file off to leave the city, and march against the emperor. The empress returned to her palace, and dined at a window which opened on the square, where she was seen holding up her glass as if pledging the troops, who answered by loud and long acclamations: after which she again mounted her horse, and departed at the head of her army.

Meanwhile the emperor was at the castle of Orienbaum, in the most perfect tranquillity, and, when informed of the revolt, treated the report with contempt. He spent the day, which was the festival of St. Peter, at Peterhoff, the palace from which the empress had made her escape, and arrived there only to hear the confirmation of the dreadful tidings. The great chancellor Woroufsoff was dispatched towards the empress to remonstrate with her upon her conduct, but joined at once her party. In the mean while the emperor sent back to Orienbaum for his Holstein guards, while he dictated manifestoes against the empress and her adherents. The danger becoming more pressing from the march of the army, count Munich advised the emperor to withdraw to Cronstadt, where he had a numerous fleet and garrison at his command. On the arrival of his guards at Peterhoff, he was anxious to try their courage before his departure: but receiving news of the near approach of the empress with twenty thousand men, he went with his attendants on board two yachts that were prepared for him, and was rowed to Cronstadt. That city, which a few hours before was ready to receive him with acclamations, was now in the hands of the insurgents; for vice-admiral Talizine,



in the interval, had taken possession of it in the empress's name, and arrested the commander.

The two imperial galleys were now in sight; and Talizine, who had made himself master of the city by an effort of great audacity, felt that the presence of the emperor would be attended with infinite danger, and how necessary it was to interest and engage all parties in the revolt. Immediately on his orders, the alarm-bell rung throughout the city; the whole garrison, ready to fire, lined the ramparts, and two hundred matches were lighted for the cannon. About ten o'clock the emperor's yacht arrived, and, when about to cast anchor, was saluted by the usual cry of the sentinel: "Who comes there?"—"The emperor!"—"There is no longer any emperor."—At those terrible words the prince arose, and came forward; and opening his cloak to show his order, said, "It is I: look at me," and was preparing to go on. The whole of the guard, with the sentinels, presented their bayonets; and the commander threatened to fire, if he did not immediately move off; the emperor fell back into the arms of his attendants; and Talizine called out to the yachts to sheer off, or he would instantly fire on them. The whole multitude echoed "Off with the galley! off with the galley!" with so much ferocity, that the captain, fearful of being sunk with the volley he expected every moment, took a speaking trumpet, and cried out, "We are going: give us time to unmoor;" and in order to escape with more diligence, he cut the cables. At the sound of the speaking trumpet, silence took place among the people; and, at the departure of the galleys, a cry arose, of "Long live the empress Catharine!" While they were flying with all the force of the oars, the emperor wept, and said, "The conspiracy is general: I have seen the plot from the first days of my reign."

He remained all night on the water, deliberating what course to take, and at length determined to return to Orienbaum.

Having learned that the empress's army, after taking possession of Peterhoff, were approaching to Orienbaum, he proposed escaping in disguise to Poland; but, persuaded by his mistress, the sister of the princess D'Aschekoff, he determined at length to write to Catharine, and request her to let him depart in safety to Holstein. The letter containing this proposition he dispatched by his chamberlain to the empress. In return, she sent him the copy of a formal renunciation of his government to sign, with which he complied, and was immediately transferred with his mistress to Peterhoff, where he was compelled to divest himself of his riband and other marks of sovereignty, and was treated with great indignity.

The empress slept at Peterhoff, and received next day with

complacency the submission of the courtiers and adherents of her husband. He was thence transported to Robsbak, within six leagues of Petersburg, while she returned to that city, where she was received with triumph and acclamations. Six days had elapsed, when the people, and especially the soldiers, began to reflect on the circumstances into which they had been betrayed, and discovered unequivocal marks of discontent and disaffection. Conspiracies began to be formed, and it was suggested that tranquillity would not be established as long as the life of the emperor gave a pretence for disorder or insurrection. It was therefore determined to put to death this unfortunate prince.

‘One of the counts, Orloff, who had been the bearer of the news of the revolt to the empress, and a person of the name of Toplof, went together to the place where the emperor was confined. They informed him on entering, that they were come to dine with him; and, agreeably to the Russian custom, they brought in glasses of brandy before dinner. That which the emperor drank was a glass of poison. Whether they were in haste to carry back their news, or whether horror of the deed made them anxious to finish their work, they insisted on pouring him out another glass. His bowels were already affected; and, struck by the atrocity of their looks, he refused: they endeavoured to force him to take it, which he as forcibly resisted. In this horrible conflict, in order to stifle his cries, which began to be heard at a distance, they threw themselves on him, seized him by the throat, and flung him down; but, as he defended himself with all the strength of despair, and they avoided giving him any wound, they called to their assistance two officers who were entrusted with the guard of his person, and who were then waiting without the gate of his prison. The one was the youngest of the princes of Baratinisky, the other was named Pittenikini, only nineteen years of age. They had shown so much zeal in the conspiracy, that, notwithstanding their extreme youth, they had been appointed to this post of confidence. They rushed in upon receiving the summons; and three of these murderers having tied a napkin around the neck of the emperor with a running knot, while Orloff pressed his breast with his knees, they strangled him, and he remained lifeless in their hands.”

It is not accurately known what share the empress had in this event: but it is certain that the day on which it happened, this princess was at dinner with much conviviality, when Orloff appeared, dishevelled, covered with dust and sweat, his clothes torn, his looks disturbed, and full of horror. As he entered, his piercing and troubled eyes met those of the empress. She arose in silence, and passed into a room, to which he followed



ed her; and some moments after she called count Panin, who was already named her minister, informed him that the emperor was dead, and consulted him upon the mode of announcing his death to the public. Panin advised her to let a night pass, and to spread the news the next day, as if it had been received during the night. Having taken this advice, the empress returned to the apartment she had left, and continued her dinner with gaiety. The next day, when the news was spread that Peter had died of an hæmorrhoidal colic, she appeared bathed in tears, and published her affliction by an edict.

The body, notwithstanding the marks of violence which it displayed, was publicly exposed for three days. The empress sent back all the relatives of the emperor to Holstein with tokens of liberality; and to prince George, the uncle of the late emperor, she gave the administration of the duchy. Poniatowski, on the news of the revolution, was hastening to Petersburg, but was stopt by motives of prudence on the frontiers, and received shortly after, as the reward of his constancy and his passion, the crown of Poland.

The empress, desirous of removing all appearance of foreign influence in the government, carefully avoided promoting any of her own family, or admitting them into her presence. She was acknowledged by all the sovereigns of Europe, but not by the emperor of China, who refused all kind of communication with the usurper of her husband's crown.

The counts Orloff and Panin divided the administration of the empire between them. By the assassination of the unfortunate captive prince Ivan, the empress delivered herself from all further apprehensions of rivals or of conspiracy. As she had waded through crimes to the possession of despotic power, it cost her but little to remove every other obstacle to the indulgence of her passions. The princess D'Aschekoff, who had been the most instrumental in raising her to the throne,—who had dared the scaffold in her defence, and, according to M. Rulhière, had made the sacrifice even of her conscience and her virtue,—was disgraced by the empress in the first days of her usurpation, while her services were yet necessary to consolidate the revolution. Disappointed in seeing her country change masters without a correspondent change in the principles of government, the means of effecting which change had been the favourite subject of her secret discourses with Catharine during their retirement from the court in the lifetime of Elizabeth, she remonstrated freely with the empress on the fallacy of her promises; and the discovery of the intimate nature of her attachment to Orloff led her to censure her

her disregard of decency. Catharine was now raised above remonstrance or reproof; the suggestions of justice, or the admonitions of prudence, were harsh to her ear; even the presence of the princess became offensive and humiliating; and the empress freed herself from reproach and importunity, at the expense of friendship and gratitude.

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*Les Bataves, par Bitaubé, Membre de l'Institut National de France, et de l'Académie Royale des Sciences et Belles-Lettres de Prusse. 8vo. Paris. 1797.*

*The Batavians, by M. Bitaubé, Member of the National Institute of France, and of the Royal Academy of Prussia. 8vo. 10s. 6d. Boards. Imported by De Boffe. 1797.*

**T**HE subject chosen by M. Bitaubé acquires a new interest from the present circumstances. It is the foundation of the Dutch republic, the former triumph of liberty in a neighbouring nation, who, after the lapse of two centuries, has again arisen to shake off the chains of her real or pretended tyrants. It is true that the first revolution of Holland bears little analogy to those which we at present witness. The association of the seven United Provinces against Spanish despotism was chiefly the work of one great man, William of Nassau. In the American and French revolutions, on the contrary, the events are greater than the actors; and, during the progress of the latter, ambitious men are found at every step, but no where the genius of a Nassau, or a Cromwell.

The subject of the present poem is such as to interest every class of readers. It is the picture of an oppressed nation at war with its tyrants, under the auspices of a chief worthy of command. The action has all the greatness which is necessary for works of this kind. In the *Pharsalia* we see the melancholy spectacle of guilt triumphing over virtue; here on the contrary victory crowns the cause of the just, and the oppressors meet with their due punishment.

To the merit of the subject, the author has added all the resources of an art which he has long studied under the most sublime of masters. His plan is well formed; he throws himself at once into the midst of his subject; his principal personage is the predominant figure throughout the piece, and the subordinate actors have each their distinctive characters. The plan is unfolded with clearness; the ornaments are happily placed; the episodes vary the story, and the unity is every where preserved. The author has seized all the remarkable facts which history afforded him: but he has disposed of them,  
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in the course of his narration, with the power of a poetical imagination. He could not employ an animated mythology like that of the Greeks; but he has invented allegorical personages, such as Fanaticism and Tyranny, which, from the dungeons of the Escorial, and the dome of the Vatican, arm themselves against Liberty, the tutelary deity of the Batavians. Fictions still more Homeric than these animate his work; the genius of the seas, under the name of Ocanor, takes the defence of the United Provinces; the Ysil, and the Meuse, swelling above their banks, defend the walls of Leyden, as Xanthus and Simois fought for the walls of Troy. This kind of fiction is perfectly adapted to the genius of a nation which reigns over the waters, and which owes to navigation all its power and glory.

The interest of the story opens with the first book. William goes to seek for assistance in France from admiral Coligni, and the young Henry of Navarre. He relates to him the excesses committed by the duke of Alba, the imprisonment of Horn, and of the bravest defenders of his country. He describes the sullen despotism of Philip the Second, and the ferocity of his ministers, which had at length worn out the patience of the Batavians.

The union of the destinies of France and Holland is well imagined. Coligni was defending, in some respects, the same cause with Nassau. It is even certain, that, at this epoch, many of the Calvinists armed against the faction of the Guises, thought of founding a French republic; nor is it to be wondered at, since the constitutions of Calvinism are strictly republican. Calvinism has often shaken monarchies to their foundations wherever it could find shelter, as Grotius has observed; while Lutheranism, the spirit of which is less active, accommodated itself with the kings of the north. It may be observed, indeed, that the true motive which has excited the catholic monarchs, and Lewis the Fourteenth in particular, against the principles of Calvin, was rather political than religious. Princes would care very little in general for the interest of an established religion, if they did not perceive that the same principle which menaces the church, is equally hostile to the throne.

One of the principal parts of this work is the execution of Igmont and Horn. The intrepidity of the two heroes,—the alternately tender and heroic sentiments with which they were animated,—the affliction of their two wives, which is beautifully painted,—the tears of their children,—the cruel apathy of the duke of Alva,—and the stupefied grief of the people, are traced with no common pencil. The composition of the sixth book is highly original and pathetic.

The author is not less an imitator of Tacitus than of Homer.

Tacitus

Tacitus is indeed the historian of poets, as he is of politicians. We recollect the sublime manner in which he paints Agrippina carrying in her bosom the ashes of Germanicus, and landing in the port of Brundisium amidst the silent sorrows of a whole people. In the same manner the widow of Horn clothes herself in mourning, and places in an urn the ashes of her husband, which she carries from city to city, from province to province, into camps, on board of the fleets, at the head of armies, every where crying for vengeance. This character is original, and is supported to the very last.

The revolution which the reformers made in the human mind, was, as it often happens, the source of evil as well as good. M. Bitaubé has not neglected the means of enriching his subject. He traces the progress of thought, of industry, of the sciences, and the arts, by the aid of those prophetic visions which embellish almost all epopœias, ancient and modern. The invention of bombs furnishes him with one of his boldest fictions, and most energetic descriptions. The style is rapid, elevated, picturesque, and harmonious. The enthusiasm of liberty breathes in every page, while the dread of tyranny, and horror of licentiousness and anarchy, are marked with the same glow of colouring. The political ideas of the author are as just as his imagination is brilliant. He has thrown them into the speeches of his personages: and, in imitation of the best models, he has given animation to Reason, and made her assume a dramatic form.

In such a work it is difficult to make selections: the whole must be judged together. We shall, however, translate a passage, which, if not the best, is one of the most analogous to present circumstances. Nassau and Coligni behold, in a kind of prophetic vision, the revolutions which are hereafter to change the face of Europe. — They discover

— those celestial genii who created arts and philosophy to soothe the evils of humanity, and elevate the soul. During the deep gloom of barbarism, when the earth seemed replunged in chaos, when pillage and murder spread themselves over the cities and the plains, — when man — if such a degraded slave deserved the name of man — was chained to the soil, bathed in vain for him with the sweat of his brow, — these genii hovered over the tombs of Homer, of Plato, of Zeuxis, and of Praxiteles, those solemn recesses, from which astonished mortals heard melodious sounds arise! Those benign genii now revisit the haunts of men: — a vivifying spirit moves over the dark empire of chaos: — Tyranny trembles on her throne, and Superstition shrinks back affrighted. Again Italy re-echoes the enchanting sounds of philosophy, preceded by the arts: they prepare the dawn of those radiant days which



which shall spread their light over France, and of those yet more distant, when that nation, taught by their lessons, shall rear altars to Liberty.

To this soothing representation a melancholy picture succeeds. The author continues —

‘ O fury of contending factions ! sanguinary hatred ! destructive ambition ! degrading cupidity ! into what a dreadful abyss will ye one day plunge a generous nation, at the very moment when, having become free, she has fixed the attention of the universe, by the achievements of her courage, and by her unexampled triumphs ! — Where do those ruffians hasten, armed with clubs and daggers ? the prison gates open, and thousands of men, of women — stay, monsters, stay ! — it is too late ! — Justice is replaced by her hideous phantom : the laws are dumb, and in their presence the measure of crimes is filled, and torrents of blood are shed. And ye innocent victims ! crowded together in palaces and temples, now transformed into dark and infectious dungeons, your plaintive sighs already reach my ear : my eyes witness that punishment in which youth and manhood, infancy and age, are alike involved ! What, then, are your crimes, unhappy victims ? alas, perhaps your virtues, your too-enlightened zeal, your talents, or your wealth, which your murderers are eager to seize ! I see you dragged to the scaffolds — the blood of the father mingles with that of his son, — and the mother in vain presses her daughter to her bosom, and asks to die before her child. Oh ! height of error, and of barbarism ! the people flock to those atrocious spectacles ; they applaud those sacrifices, and believe that to them they owe their safety and their felicity. Where then is the senate ? Where are the courageous citizens ? They triumph on the frontiers, or are shackled with chains. The rest tremble before a base tyrant, and before his bloody tribunal, — that tribunal where the witnesses, the judges, and the tyrant by whom they are prompted, together with his numerous satellites, form one horde of executioners. Through the extent of that vast empire these horrors are every day multiplied ; nor shall they cease, till the earth has twice performed her circle round the sun.’

The siege of Leyden is one of the great events of this poem. The ferocity of the besiegers, and the intrepidity of the besieged, are painted with all the glow of a vivid imagination. M. Bitaubé, in making use of a poetic prose, has imitated the modest circumspection of the author of *Telemachus*, who did not give the title of poem to his work. From Aristotle down to our own time, critics question whether poems can exist in prose, or if verse be absolutely necessary to  
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this kind of composition. Both systems are defended by respectable authorities; and it is not our business to decide between them. But we are not afraid of being contradicted by good judges, in asserting that the author of *Joseph* appears to us to be the first of the disciples of Fenelon. Both formed themselves in the school of Homer; and we cannot too often repeat to the present generation, that the best works of every kind are those which approach the nearest to the principles and taste of the great models of antiquity.

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*Memoires pour servir à l'Histoire du Jacobinisme. Par M. l'Abbé Barruel. 2 Tom. 8vo. De Boffe. 1797.*

*Memoirs, illustrating the History of Jacobinism. A Translation from the French of the Abbé Barruel. Part I.—Vol. I. the Antichristian Conspiracy. 8vo. Booker.*

**I**T is a matter of great curiosity and of greater importance, to inquire by what means the minds of the people of France were prepared to effect a revolution which overturned the political orders that had subsisted for many centuries, and not only to submit quietly to so great changes, but even themselves to co-operate in destroying the throne and the altar. No thinking man will suppose that this was the work of a moment. No sudden impulse could have organised the revolutionary system; no concurrence of events, however apparently fortunate, could have at once rendered all ancient prejudices disgusting. It is obvious that some preparatory steps must have been taken to fit the people for the great work to be put into their hands, and of which they were to be the efficient agents; and it is highly desirable to know what these were, and by whom they were taken.

The abbé Barruel, in the work before us, attempts to prove that every thing which has happened in the course of the French revolution, even the greatest atrocities, were long foreseen and preconcerted. He denies the purity of the first promoters of the revolution, and maintains that all the events of the revolution emanated, by a natural process, from their principles, and will take place wherever their principles are propagated. He does not mean to detail what Marat or Robespierre have done, but to bring to light the schools, the systems, and the conspiracies, which formed a Philip D'Orléans, a Syeyes, a Condorcet, a Petion, and which are at this present time forming in all nations men who are likely to rival Marat and Robespierre in their cruelties. From these premises, our readers may perhaps conclude that the abbé is an advocate of old establishments; the following passage, however, breathes a spirit



a spirit of candour and humanity which entitles him to respect.

‘ Either the Jacobin sect must be extirpated, or society will be overthrown; but let it be remembered, that to crush a sect is not to imitate the fury of its apostles, intoxicated with its sanguinary rage and enthusiastic homicide, to immolate its adepts, and to direct their own thunder against them. To crush a sect is to attack it in its schools, to dissipate its illusions, expose the absurdity of its principles, the atrocity of its means, and the wickedness of its teachers. Destroy the Jacobin, but spare the man.’

The whole of this work is a series of quotations from various authorities, brought to prove that Jacobinism is the coalition of a triple sect, of a triple conspiracy, which, long before the revolution took place, had for its objects the overthrow of the altar, the throne, and civil society. More particularly; 1. That, many years before the French revolution, men who called themselves philosophers, conspired against the God of the Gospel (*Dieu de l'evangile*), against all Christianity, without exception or distinction of Protestant or Catholic, English church or Presbyterian. The object of this conspiracy was to destroy the altars of Jesus Christ. It was the conspiracy of the sophists of unbelief and impiety.

2. Out of this school of the sophists of impiety, sprang the sophists of rebellion, conspiring against all the thrones of kings, and coalescing with the ancient sect, whose designs formed the secret of the occult lodges (*arrières loges*) of free masonry, a sect which long played upon the credulity of its principal adepts, reserving for the select few the secret of profound hatred of the religion of Christ and of monarchy.

3. From the sophists of impiety and rebellion, sprung the sophists of impiety and anarchy; and these conspired together, not only against Christianity, but against all religion whatever, even natural religion; not only against kings, but against all government, all civil society, and every species of property. This third sect he calls the *illuminés*; and out of the whole he makes Jacobinism; the coalition of the adepts of impiety, rebellion, and anarchy, formed the Jacobin club. These three conspiracies, however, he treats separately, beginning with —

The antichristian conspiracy, which occupies the first volume, and appears to be that on which, in his opinion, the others are founded, but which, in our opinion, only rendered them more easy; for whoever meditates rebellion and proscription, ought first to remove Christianity. But we reserve our remarks until we have given some account of the author's

author's tracing a plot against Christianity, to a higher source than the æra of the revolution.

He commences with treating of the principal actors of the conspiracy. These, according to him, were Voltaire, D'Alembert, Frederic II. king of Prussia, and Diderot. Voltaire was the chief, D'Alembert the most subtle agent, Frederic the protector and often the adviser, and Diderot the forlorn hope. Of these, after giving an account of their lives and principles, he states that Voltaire was impious and tormented by doubts and ignorance; D'Alembert impious, but calm in his impiety; Frederic, impious and triumphant over his ignorance, or not thinking he had any, left God in heaven, provided there were no souls on earth; and Diderot was, by turns, atheist, materialist, deist, or sceptic, but ever impious and frantic. In naming these persons as the chiefs of the antichristian conspiracy, he means to show that each had written against Christianity, and that they had formed and communicated the wish of destroying the religion of Christ; that they acted in concert, sparing no means to promote that destruction; that they were the instigators and conductors of those secondary agents whom they had misled, and followed up their plans and projects with that ardour and constancy which mark the most finished conspiracy. He draws his proofs, where indeed they are only to be found, if found at all, from their intimate correspondence, a long time secret, or from their more public writings. In the course of this proof, however, our author is somewhat whimsical, from a desire to attain the precision of a public accuser, or an attorney-general, who attempts to form a conspiracy out of a mass of papers of all kinds. Beaumarchais' edition of Voltaire's works, he terms the *archives* of the conspiracy, and CRUSH THE WRETCH (meaning Jesus Christ) the *watch-word* of the conspirators. Of this expression Voltaire and Frederic made use: D'Alembert was not unacquainted with it: all the conspirators agreed in the acceptance of it; and our author asserts that it included the *crushing* not only of the church of Rome, but of all forms of religion; which indeed cannot well be doubted, as that must be the object of all infidels, whether they have a watch-word or not. This M. Barruel calls the *extent of the conspiracy*, to overturn every altar where Christ was worshipped. From this he proceeds to their secret names; in their correspondence, Frederic is called *Duluc*; D'Alembert, *Protagoras* or *Bertrand*; Voltaire, *Raton* or the *Cat*; and Diderot, *Plato* or *Tomplat*. As a specimen of their secret language, he gives \* *the vine of truth is well cultivated*, meaning, that they are making great progress against religion. The general term for the conspirators was *cacouac*; he was a *cacouac*



cacouac, who could be depended upon. After some quotations to prove the union of the conspirators, their ardour and constancy in the plot, and Voltaire's open avowal of it, he states the year 1728, as the epoch of the conspiracy. At that time Voltaire returned from England, where he had laid his plot, though for many years he had no coadjutors. In 1750 he went to Berlin, leaving D'Alembert and Diderot in Paris, to whom the coalition against Christ may be first traced. It existed when the plan of the Encyclopedia was formed, which our author styles the grand arsenal of impiety. At Voltaire's return from Prussia in 1752, he found the conspiracy complete. Our author takes this opportunity to state the relation between these conspirators and the Jacobins who lately overthrew the altar in France, and can find no difference between them, but that the one *wished* to crush and the other *did* crush.

The *first means* of the conspirators were the Encyclopedia, of which we have here the professed as well as the secret object. Professedly, it was to have contained a library of arts and sciences; but really it became a vast emporium of all the sophisms, errors, or calumnies, that had ever been propagated against religion; and, the better to introduce it into notice, some men of different character were engaged, and it was given out that all points of religion were to be handled by divines well known for learning and orthodoxy. All this, our author observes, might be true, and yet Diderot and D'Alembert have sufficient scope for insinuating error and infidelity, which accordingly they did in articles of history, natural philosophy, chemistry, and geography. Of this we have some curious proofs; but the true purpose of the Encyclopedia is not a new discovery. It has long been acknowledged, and it had undoubtedly a great influence in destroying the Roman catholic religion, without substituting another.

The second medium for promoting the conspiracy is said to have been the extinction of the Jesuits; but this link in the conspiracy does not appear to us sufficiently connected. Perhaps, however, as the third step toward it was the extinction of *all* religious orders, this might have been convenient as a preparatory measure. Ably, however, as our author has traced the extinction of these orders to the machinations of the Encyclopedists, he will fail in exciting the same interest that will be felt for the destruction of Christianity. Although the destruction of the religious orders might be a part of this conspiracy, yet we cannot connect the existence of Jesuits, monks, and nuns, with that of the religion of Jesus; and this part of his work will, we apprehend, produce the greatest effect only upon those who have been the greatest sufferers.

If,

If, according to M. Barruel, Europe has no right to complaint of a set of men, by whose care she emerged from the savage state of the ancient Gauls, we answer, that they have cancelled all obligations of that kind. If they opened the doors of knowledge, they rudely shut them again in our faces; and their services in religion were merely to cloud and confound the purity of the gospel with the most monstrous inventions of men, with superstition and persecution. We mean not by these reflections to apologise for the conduct of the Encyclopedists. They wanted that purity of motive, without which no action can be termed good; but we are convinced that the destruction of religious orders, the *propagators of superstition and slavery*, will never injure real religion, or diminish the happiness of a people. If this seems harsh to a vindicator of the Roman catholic religion, — to an abbé, — he must recollect that he is now in the enemy's country, and that here such orders were destroyed two centuries ago, not from a conspiracy to abolish, but to purify the Christian religion; at least such was the consequence if not the intention.

The *fourth means* to continue the conspiracy are stated to have been Voltaire's colony, a colony of missionaries, a sort of corresponding society of infidels, which, however, did not succeed. The *fifth means* were academic honours, which the conspirators procured for certain persons, whom our author characterises in this manner —

‘First Marmontel, agreeing in opinion with Voltaire, D’Alembert, and Diderot; then La Harpe, one of Voltaire’s favourite adepts; Champfort, the colleague of Marmontel and La Harpe; Lemierre, called by Voltaire a staunch enemy to the *wretch*, or Christ; abbé Millot, whom D’Alembert loved for his having forgotten his priesthood, and the public approved, for having given the history of France an antipapal turn; Briennes, an enemy to the church, though living in its bosom; Suar, Gaillar, and, lastly, Condorcet, whose reception was to enthrone the fiend of atheism within the walls of the academy.’

The French academy was thus soon converted into a club of infidels, with a solitary exception —

‘There was however among the forty a layman much to be respected for his piety. This was Mr. Beauzet. I one day asked him, how it had been possible, that a man of his morality could ever have been associated with such notorious unbelievers? “The very same question (he answered) have I put to D’Alembert. At one of the sittings, seeing that I was nearly the only person who believed in God, I asked him,



him, how he possibly could ever have thought of me for a member, when he knew that my sentiments and opinions differed so widely from those of his brethren? D'Alembert without hesitation (added Mr. Beauzet) answered, I am sensible of your amazement, but we were in want of a skilful grammarian, and, among our party, not one had acquired reputation in that line. We knew that you believed in God, but, as you were a good sort of man, we cast our eyes on you, for want of a philosopher to supply your place."

The sixth means of carrying on this conspiracy, are stated to have been an inundation of antichristian writings; those of Voltaire, D'Alembert, Freret, Boulanger, Helvetius, Messier, Dumarfais, and Maillet, are particularly mentioned as having been circulated with the greatest industry; and short proofs are given from each, of their having the same design and tendency.

The author next proceeds to the pretended *toleration* of the conspirators, in which he finds plunder, violence, and death, clearly premeditated, and that their plans were one and the same with those of the Jacobins their successors; the Petions, Condorcets, and Robespierres, having conducted every scheme under the same mask of toleration, reason, and humanity. He illustrates this position by a quotation from a letter written by Voltaire, in 1770, in which he says to the king of Prussia, 'I wish to God that Ganganelli had some good domain in your neighbourhood, and that you were not so far from Loretto. It is charming to laugh at these harlequin makers of bulls; I love to render them ridiculous, but I should like better to plunder them.' This and similar extracts prove, in the opinion of our author, that the chief of the conspirators anticipated the plundering decrees of the Jacobins, and even the revolutionary incursion which their armies have made into Loretto. So close is the coincidence between what Voltaire and the other conspirators projected, and the revolutionists executed, that, where he fails in proving that the former were *projectors*, he almost proves them to have been true *prophets*. But, in some instances, he seems to honour the sect of Voltaire with more cunning and foresight than belong to them. Frederic of Prussia is perhaps nearer the mark, when he says, in a letter to Voltaire in 1775, 'To Bayle, your forerunner, and also to yourself, is due the honour of that revolution working in the minds of men. But to speak with truth, it is not yet complete; bigots have their party, and it will never be perfected but by a superior force: from government must the sentence issue, that shall *crush the wretch*. Ministers may forward it; but the will of the sovereign must accede. With-

out doubt this will be performed in time, but neither of us can be spectators of that long-wished-for moment.' Our author, from this, endeavours to prove that the king of Prussia foresaw a time when the arm of the law might be raised, as in the days of Julian, to extirpate the Christians; but surely, eager as he is to connect Frederic with Voltaire in the *antichristian* conspiracy, he cannot suppose that this prince foresaw that the revolution of the *state* was to precede that of the church. Frederic would have withdrawn from a conspiracy that threatened the existence of the throne and the life of the monarch,—that brought about a revolution which ended in the humiliation of his successor, and rendered useless and helpless that treasure and those troops which he had amassed and disciplined with so much care. Here, we apprehend, is a failure in proof of that connection which our author has hitherto supported with much ingenuity. He is more successful, however, in detailing the respective services performed by the principal conspirators in their various departments, and appreciates their characters with acuteness and discrimination, but rather with severity. Hitherto all is *conspiracy*. Before the mask was thrown off, it was requisite that the number of the adepts should be augmented, and the arms of the multitude secured to them; and our author now proceeds to show their successes in the divers orders of society, during the lives of the chiefs.

Voltaire's grand object was to make sure of the better sort,—all who were illustrious by power, rank, or riches,—and, after them, all who were distinguished for education. M. Barruel declares that the *antichristian* conspiracy made its first progress among princes, kings, emperors, ministers, and courts; in a word, among those styled the *great*. This declaration will probably excite reflections in the minds of our readers, not quite in unison with those of our author. All will agree with him, however, that —

'If a writer dare not utter truths like these, he ought to throw away his pen. He who has not the courage to tell kings, that they were the first to league in the conspiracy against Christ and his religion, and that it is the same God who has permitted the conspirators, first to threaten, then undermine their thrones and scoff at their authority, is only leaving the powers of the earth to their fatal blindness.'

In enumerating, therefore, the names of the royal adepts, we find Joseph II. Catharine II. of Russia, but in an inferior degree, the present king of Denmark, the late king of Sweden, and the king of Poland. The correspondence or acquaintance of these personages with the sect of Voltaire is proved



more or less strongly from written authority; but the bare recital of their names will convince our readers that M. Barruel is too much enamoured of his *regular* conspiracy, to see the inconsistency of ranking the king of Poland among the sufferers by an acquiescence in this scheme. He and his people, indeed, fell victims to an antichristian conspiracy, but not of the kind which our author endeavours to substantiate. In his aversion, likewise, to the rulers of France, he asserts some things without proof. It no where appears that Louis XVII. died by poison, or that any thing but the fate of war drove the stadtholder into this country.

Among the *adept* princes and princesses, he reckons Frederic, landgrave of Hesse-Cassel, the duke of Brunswick, Louis Eugene, duke of Wirtemberg, Louis, prince of Wirtemberg, Charles Theodore, elector Palatine, the princess of Anhalt-Zerbst, Wilhelmina, margravine of Bareith, and Frederic William, prince royal of Prussia. M. Barruel's observations on this class of adepts are given with a boldness and spirit which, however meritorious in a historian, will not be very acceptable to these illustrious personages. It is, however, no new discovery, that the majority of the sovereigns and princes of Europe are not so remarkable for orthodoxy in religion as in monarchy, although our author wishes to prove that this has been the case only since the rise of the Voltairian conspiracy. Alas! when was it otherwise? We are pleased to see the frankness with which he treats the character of Louis XV. He remarks that *philosophism* (another addition to the many *isms* of the French and English languages) had not gained the throne of Bourbon, as it had gained many of the northern thrones; but, he adds, it would be in vain for history to dissemble, that Louis XV. without being of the conspiracy, powerfully aided the antichristian conspirators. He never had the misfortune of losing his faith; he even loved religion; but, during the last thirty-five years of his life, he so little practised it, and the dissoluteness of his morals and public triumphs of his courtezans answered so little to the title of his *most christian* majesty, that he might nearly as well have been a disciple of Mahomet. Our readers will perceive some inconsistency in this character of Louis: but they will forget it in the truth and justice of the following reflections; that sovereigns are not sufficiently aware of the evils which they draw on themselves by swerving from morality —

‘ Some have supported religion only as a curb on their subjects: but woe be to him who views it only in that light. In vain shall they preserve its tenets in their hearts; it is their example that must uphold it. Next to the example of the clergy,

clergy, that of kings is the most necessary to restrain the people. *When religion is used only as a policy, the wisest of the populace will soon perceive it; they will look upon it as a weapon used against them; and sooner or later they will break it, and your power vanishes.* If without morals you pretend to religion, the people will also think themselves religious in their profligacy; and how often has it been repeated, that laws without morals are but a mere phantom? But the day will come when the people, thinking themselves more consequential, will throw aside both morals and tenets: and then where shall be your curb?"

M. Barruel now gives us a list of the principal ministers of state, noblemen, and magistrates, who became adepts under the grand conspirators. Among these, we are surprised to find the name of Malesherbes treated with great severity. His crime, in the eye of our author, was, that he alleviated the rigour of prisons, and remedied the abuse of lettres-de-cacher, and, consequently, aided and assisted in admitting that inundation of impiety, which brought his master to the scaffold, and afterward himself. This is not just reasoning. Our author inveighs against the freedom of the press, as the cause of all the mischiefs of France. Of that freedom, however, the French enjoyed very little till the revolution. It was the want of the freedom of the press, which made irreligious or seditious writings be circulated with more zeal, and read with greater avidity. Miserable must that government and religion be, which cannot be supported but by a licenser of the press and a Bastille. We are proud to say, such is not the religion and government of this country. But, in censuring the conduct of Malesherbes, we evidently perceive that our author splits on a rock which few of the defenders of the ancient régime have escaped; we mean, a total ignorance of the rights of free inquiry and discussion. In this country, he frequently observes, that the writings of Hobbes, Tindal, and Bolingbroke, are not read:—and why are they not read? Because they have been refuted by means of a free press, and are now confined to the closets of those only whom no arguments will convince.

The reader will not be surprised to find the name of Necker among the ministerial adepts. He has lately been the particular object of rancour, among almost all writers on the French revolution. M. Barruel, ranking him as a conspirator, assigns him the honourable office of deranging the finances, on purpose to assist the common cause. But Necker has his revenge a few pages farther, where our author classes the marshal de Broglie as 'one of the distinguished personages who



who would have done honour to the brightest ages of Christianity? After a list of the impious ministers, we have a grave inquiry, why so religious a king as Louis XVI. should have been surrounded by such a set of counsellors? Surely M. Barruel must be ignorant of ministers of state, to ask this question. Ministers of state, in more devout countries than France, would not think it a compliment, if their accession to power were to be attributed to their religion.

Among the adepts in literature, he reckons Rousseau, Buffon, Freret, Boulanger, marquis d'Argens, la Metrie, Marmontel, la Harpe, Condorcet, Helvetius, and Toussaint, whose writings are briefly but severely criticised, though for the most part justly. From them, says M. Barruel, arose the Mirabeaux and Brissots, the Caras and Garats, the Merciers and Cheniers; hence, in a word, all that class of French *literators*, who appear to have been universally carried away by the torrent of the revolution. It is not in that class that a Robespierre or a Jourdan is found; but it can afford a Pétion or a Marat. It can afford principles, sophisms, and a morality, which terminate in Robespierres and in Jourdans; and if these latter murder a Bailly, terrify a Marmontel, and imprison a la Harpe, they only terrify, murder, and imprison their progenitors.

In the midst of all this conspiracy, it is naturally to be asked, how were the clergy employed? Our author bestows a chapter on that body, in which he speaks with approbation of their labours in refuting the *philosophism* of the conspirators: but he speaks with candour and caution; and we strongly suspect that their greatest efforts were rather those of the law than the gospel. The massacre, however, of so many of the French clergy, and the banishment of so many more, is an honourable testimony in their favour. If their abilities were not sufficient to protect their religion, they showed that they could suffer for it.

Returning to the means employed for promoting the conspiracy, our author gives an account of the intrigues of the sophists in the various schools and seminaries throughout France, and of the secret academy, supposed to be instituted by Voltaire in 1762, or from that year to 1766, and which subsisted at the breaking out of the revolution. It was discovered by the secretary le Roi, who died of grief and remorse, when he perceived the progress of its principles. Fifteen of its members are ascertained by our author to have been Voltaire, D'Alembert, Diderot, Helvetius, Turgot, Condorcet, la Harpe, the keeper of the seals Lamoignon, Damiaville, Thiriot, the count D'Argental, Grimm, Saurin, baron Holbach, and le Roi. The last of these explained to a company in

Paris, in 1789, the meaning of *ECRA: L'INF:* (*écrasez l'infame*) 'crush the wretch,' with which Voltaire concludes so many of his letters, and which our author had before learned to explain in the same way.

The remainder of this volume contains some remarks on the general progress of the conspiracy throughout Europe, the death of the chiefs, and the delusion which rendered the conspiracy against the altar so successful. In these we do not find any thing so striking as to merit particular notice. The author has proved his position, that there was a conspiracy of old standing, to overthrow religion, and certainly not confined to the religion of France only. He next proceeds to trace the antimonarchical conspiracy in Vol. II. but as we have extended the present article to a considerable length, we shall defer the consideration of that volume, as well as the reflections which have occurred to us on the wisdom and tendency of the author's whole plan.

A translation of the first volume has reached us. This has been executed in a very hasty manner, and is so incorrect and irregular in style, that we suspect it has been done by a Frenchman. Some passages, however, are given with spirit.

(To be continued.)

*Le Voyageur à Paris: Tableau Pittoresque et Moral de cette Capitale.* Paris.

*A Descriptive View of the City of Paris, and the Manners and Customs of its Inhabitants.* 3 Vols. 12mo. 5s. sewed.

Imported by De Boffe. 1797.

THIS work contains a great variety of information and remark: but, being arranged in alphabetical order, it is unconnected and desultory. We shall not follow the order which the author has (we think, improperly) chosen; but, though our trouble will be greater, we shall form a more regular arrangement.

Among the numerous buildings which are described in these volumes, the palaces, formerly royal, claim early notice. A part of the Louvre is now appropriated to the use of architects, painters, sculptors, and engravers, who here exhibit their productions to public view; and those pictures, and other works of art, which are considered as national property, are deposited in this palace. Two of the halls of the Tuilleries are occupied by the council of elders, and that of the five hundred. The Luxembourg palace is now undergoing some alterations, which are not calculated for its real improvement. The building which was particularly called *le Palais Royal*, is now devoted to various uses; and a part of the ancient garden is covered



vered with modern erections. In the front of the Bourbon palace, a new hall is in preparation for the council of five hundred.

Many hotels are particularised, among which are the following: that which was formerly assigned to ambassadors sent on extraordinary occasions, and which is admired by architectural *connoisseurs*; that of Melmes, in which Henry II. sometimes resided; that of Cluny, which the compiler represents as a model of taste in the Gothic style; that of Bretonvilliers, in which are now some public offices; and the magnificent hotels of Salm and Soubise.

The hospital called Hôtel Dieu is chiefly modern, as the fire which happened in the year 1772, and which occasioned the loss of a considerable number of lives, nearly ruined the ancient building. It was customary to put four patients in one bed; but, by a recent order, the number is limited to two. They were attended, before the revolution, by 130 nuns, most of whom have been lately recalled to the hospital. Besides the receptacles of diseased persons, there are several foundations at Paris, into which *enfants-trouvés*, or foundlings, are admitted with less difficulty than into our hospital of the same kind near London.

The remains of several monasteries are noticed. According to an enumeration made in the year 1790, there were in Paris forty-eight religious houses, occupied by 909 men, and seventy-four, in which were 292 female devotees.

To the account of the monastic building which formerly belonged to the knights Templars, some anecdotes, relative to Louis XVI. and his family, are subjoined. While that unfortunate prince was confined in the Temple, he was accustomed to rise at six o'clock in the morning; and, having employed himself for a short time in devotion, he read till nine. He then attended his fellow-prisoners while they took their first meal; but he did not himself take any refreshment before dinner. After his return to his own apartment, he gave his son some lessons in geography and the Latin tongue; and his daughter was instructed by Marie Antoinette and the princess Elizabeth. An interval of recreation followed. At one o'clock the family dined; and conversation and reading divided the time till supper. Louis made a calculation of the number of volumes which he had read during five months of imprisonment. They amounted to 257; and among them were many of the Latin classics. As he read these authors with facility, he was a better scholar than most of the crowned heads of his time.

Of the use which is now made of the academical buildings

of the Sorbonne, we are not informed; but the external architecture is mentioned in terms of praise.

The ancient academies having been suppressed, the republican society, called the Institute of Arts and Sciences, is the chief of the new literary establishments. Its consultations and lectures take place at the Louvre. Two institutors and four associates are appointed for each department of art and science.

The library which belonged to the king is rich both in manuscripts and printed books; and, under the same roof, are a great number of busts and medals, and various curiosities. The manuscripts relative to the history of France, are said to amount nearly to 30,000; but this seems to be an exaggeration. This library is open to the public; as is that of St. Geneviève, which is also valuable. That of St. Germain des-Près was burned three years ago.

Omitting the mention of the streets and squares which are here described, we proceed to the theatres, with which the French metropolis abounds. That which is styled the theatre of the republic, is too lofty, but is not incommodious: it will hold 2023 persons. That of Louvois is more elegant, though less magnificent. The opera-house has been enriched, by the hand of taste, with appropriate decorations. At the theatre of Molière, and some others, only tragedies and comedies are represented; but, in several of these places of amusement, *vaudevilles*, *ballets*, and *pantomimes*, are also exhibited. Besides the theatres, the Parisians have a place of resort, resembling our Vaux-hall. This writer calls it *Waux-Hall*; and affirms, that it was so denominated, because a person of the name of *Waux* was the first who established such a place of diversion at London. But we can inform him, that the appellation arose from lord Vaux, who had a house on that spot, without being the author of the establishment in question.

A great number of detached *memoranda* are given, on the subject of ancient and modern customs and fashions; but it is not necessary to enter into these points in a review, as they only prove, that old absurdities are succeeded by new follies, and that dissipation and frivolity still prevail in Paris.

*Die Kunst das menschliche Leben zu verlängern. Von Dr. Christoph Wilhelm Hufeland. Jena. 1797.*

*The Art of prolonging Human Life. 8vo. 9s. Boards. Imported by Escher. 1797.*

THE rulers of Germany have obtained a respite from their much-loved employment, the destruction of human life; they



they have lost many of those machines in the shape of men, whom it was their whole business to form to a single purpose, and that the most unworthy of reasonable beings. Traders in these machines, they must consider the preservation of them as an object of importance: and the work before us will be interesting to them by suggesting new ideas, which they may turn to their own advantage. To others who look upon human life with the eyes of reason and benevolence, — who consider men as born to higher purposes than the beasts of the field, — a treatise on the means of preserving and prolonging life will in every point of view be more interesting: and the professor, who has been employing himself in the study to increase the happiness of his species, is without doubt a nobler and more honourable being than the chief whose daily and nightly thoughts are bent on its destruction. We rejoice that the university of Jena seems to be impressed with the same sentiments, and that it could afford a professor the opportunity of teaching a science of so much importance. In many universities professing to teach science in general, lectures on various parts lying within their course are frequently neglected; and it will appear to them extraordinary, that a class should be found willing to receive instructions upon such a subject as the means of preserving and prolonging life. They will confound a science, in which every man is interested, with a branch of it; with the cure of a particular disorder, which must be confined to one profession, and be practised by a particular order of men: but, in studying the art of prolonging life, the principles on which life depends, and the comparison of them in different classes of organised being, must not only afford a great variety of curious and important topics, but occasionally suggest hints which each man may apply with advantage to himself in the course of his existence.

The only danger in such a study is, lest a man should become too much occupied with himself — too attentive to every little circumstance supposed to influence the duration of life: and thus, instead of reaping the proper advantage from this study, he may become a miserable being; and, like the covetous wretch with his money, so he with his life will fall into the error, *propter vitam vivendi perdere causas*. Guarded against this prejudice, we may read the professor's lectures, and derive both pleasure and profit from the perusal. He divides his subject into two parts. In the first he considers the theoretical, in the second the practical division of the science. In the first lecture he gives a short history, with anecdotes, of the chief persons, who, like Cornaro, have by good rules attained to a long life, — or, like Cagliostro, Mesmer, Paracelsus, and other quacks, have made pretensions to a knowledge with which

which they were totally unacquainted. The second lecture inquires into the nature or power of life, which is considered as the finest and most powerful agent in this world; which, like the electrical or magnetical force, gravity, and other powers, has its peculiar mode of action, is destroyed by peculiar circumstances, and is assisted by peculiar substances. The three chief assistants are light, warmth, and air, the oxygene.

'Life has often been compared to a flame, and it is indeed similar in operation. Destructive and creative powers are with incredible activity continually contending within us, and every instant of our existence is a wonderful mixture of annihilation and creation. As long as the living power possesses its original freshness and energy, the creative power is the superior, and in the contest retains a considerable superfluity: the body then grows and proceeds to perfection. In the process, the two powers come to an equilibrium, and consumption is equal to regeneration. At last, from the diminution of the living power, and the wearing of the machine, the consumption overpowers regeneration; and expenditure, degradation, total dissolution, are the inevitable consequences. Every creature has three periods, — increase, perfection, diminution. The length of life depends on the quantity of original living power, the strength of the organs, the quickness or slowness of consumption, the perfection or imperfection of restoration.'

In the two next lectures, the life of plants and animals, upon the above-mentioned grounds, becomes the object of inquiry. The five following are dedicated to man. Examples are given of long and short life, — good precepts from the employments which produce either state, — the effect of body on mind, mind on body, — very proper encomiums on the married state, which is essential to the prolonging of life, as debauchery is destructive of it, — the effect of climate, activity, idleness, provision; from all which it appears, that men and women mistake, most unhappily for themselves, in esteeming routs, large companies, gaming-tables, opera-houses, parliament-houses, coaches, as essential to a long or a happy life; for life depends entirely upon moderation, and the enjoyment, within proper bounds, of every circumstance which can render the body healthy or the mind cheerful.

In the second part, the practice of the present age is considered, and contrasted with what ought to prevail under the preceding theory. Many of our novel-readers, and those who consider certain affections of the mind as the result of true religious temperament, and are carried away with their exalted raptures, are treated as labouring under a disease, which



is the same in morality, and is as destructive to the mind, and consequently to the body, as the unhappy practice which has been known to be productive of the utmost unhappiness to youth. We were glad to find also, that the desire so prevalent in parents to bring forward their children, is here properly counteracted. One of the modes of shortening life is to strain the faculties of children too early. The least strain at this time of life is highly destructive. All labour of the head before the age of seven years is unnatural, and as hurtful to the body in its consequences as the secret practice above alluded to. Another mode is to study *invitâ Minervâ*, that is, subjects which are pursued unwillingly, not *con amore*. The greater pleasure there is in a study, the less hurt is in the strain. Hence, the choice of studies deserves great foresight; and woe befall the man who cannot attend to it!

A practice, simple in itself, but of great consequence to an individual, we will from our own experience venture, in our author's words, to recommend to our readers. He speaks of it among much excellent advice on sleep. 'All the sorrows and the burthens of the day must be laid aside with the clothes: none of them should accompany us to our beds. It is astonishing how much influence habit has in this respect; nor is there any custom so bad as that of studying in bed or sleeping over a book. The active powers of the soul are thus set in motion exactly at the time when every thing around invites them to repose; and it is natural that the ideas now awakened will float in the head throughout the night, and be ever in action. It is not enough that our corporeal powers should be at rest: the spiritual man must also sleep. Sleep, without the latter case, is as insufficient as the opposite circumstance, the repose of the mind without that of the body, such as sleep in a lumbering coach upon a journey.'

Many other equally useful practices are recommended: and, throughout, as much attention, it appears, is necessary to the mind as the body. All idle fears and bad passions are as injurious as bad food or poisons. The long-liver must be a moral man, an active man, a good man; and, if we hear of instances of longevity in different characters, we must look for the reason in the original formation and strength of organs and the counteraction of some immoral practices, by the constant attention to circumstances favourable to length of life. It is to be presumed, that, as the author has given this instruction in the form of lectures, he will continue to make it the subject of future lectures; and farther improvements may be made in his system. In the present form, it is highly worthy of a translation.

Mont-

*Montesquieu peint d'après ses Ouvrages, par Bertrand Barère, Ex-Député du Département des Hautes Pyrénées, à la Convention Nationale. Paris.*

*Montesquieu delineated from his Works, by Bertrand Barère, late Member of the National Convention. 8vo. 4s. sewed. Imported by De Boffe. 1797.*

EVERY reader of the periodical prints may remember, that Barère was a frequent speaker in the Parisian assembly during the sway of Robespierre, and that he was distinguished by his subserviency to that tyrant. It may therefore be supposed, that his exile was not lamented by the generality of his countrymen, many of whom wished that he had suffered the fate of his arbitrary master. The comparative lenity, however, of the succeeding times, saved him from that extremity.

This politician, having a high opinion of the talents and the judgment of Montesquieu, was induced to think, that a recommendation of the least obnoxious sentiments of that writer might have some effect in bringing back the French to ideas of order and justice, and to regular theories of policy and legislation. This consideration gave him some comfort in the midst of his misfortunes; and he now offers his remarks not only to the friends of republican government, but to all who, under any form of administration, cultivate their reason, and cherish sentiments of philanthropy.

Having given a sketch of the progress of legislation, M. Barère traces Montesquieu from his first appearance in public life, when, as president of the parliament of Bourdeaux, he defended the cause of the people against the tyranny of the court. In that capacity, he proved that he was acquainted with the principles of law and the duties of a magistrate. While he continued in this office, he amused himself with the composition of his Persian Letters, in which he displayed his political and general knowledge, and satirised the manners of his countrymen, as well as the abuses of the government. This production, and his beautiful romance called the Temple of Gnidus, procured him the honour of a seat among the French academicians. He at length formed the scheme of his grand work on the Spirit of Laws, which employed his thoughts for many years. That he might prepare materials for this work by a personal observation of the customs and institutions of different countries, he undertook a tour into several of the European kingdoms and states. In this peregrination, England, which (says Barère) 'had reason to be proud of its government, at a time when Europe in general was destitute of regular laws and constitution, proved to Montesquieu,



esquieu, what the isle of Crete was to Lycurgus, an useful school.' In the same breath, however, our author calls it the land of commercial intolerance, maritime tyranny, and political corruption.

There were only three writers, according to Barère, whose ideas could enlighten Montesquieu. These were, Tacitus, Plutarch, and Gravina. The first instructed him in developing the secret views of tyrants; the second informed him of the maxims and principles which influenced the great men whose lives he has written; and the third assisted him in penetrating the spirit of the 'immense and versatile legislation of the Romans.' His genius being reinforced by these aids, he discerned all the springs by which government is actuated, — ascertained the circumstances which promote the prosperity or contribute to the fall of states, — traced the mutual connection and dependency of laws, — and embraced the whole extent of the political world.

Barère, however, does not approve all the opinions of the great man whom he professes to admire. He allows, that Montesquieu was uniformly the foe of tyranny, and the friend of human happiness; but he thinks, that his ideas concerning monarchy are not always just, and that he encourages aristocratical notions and absurd prejudices. We may easily believe, that a man so democratic as Barère will differ in many points from the more enlightened investigator of the spirit of laws.

He is particularly eager to combat the idea of Montesquieu respecting the improbability of the long duration of a republic of large extent. He maintains, that a free press, political unity, the division of departments, the representative system, the national guard, the establishment of easy and rapid means of communication, and the energy of an executive directory, are calculated to render the French republic permanent, however great may be the extent of its territories.

'Liberty (he says), when confined to a small country, resembles a strong liquor, the fermentation of which injures and even destroys the recipient vessel: it throws petty states into frequent convulsions, and produces repeated changes of government, by which they are at length subjected to the oppressions of an insolent aristocracy. On the contrary, the ferment of liberty imparts to great republics a due portion of vigour and activity; and no states but those of such a description can connect, with military, maritime, colonial, commercial, and agricultural interests, the progress of literature and science, the splendor of the fine arts, the commemorative utility of national festivals, the establishment of a beneficial system of public

public education, and the means of promoting, by due rewards, an emulation of virtue and patriotism.

He afterwards refers to the insurmountable obstacles which an ambitious man would meet with, if he should attempt to usurp sovereign power in France. But we do not admit the full force of his arguments, or rather his allegations. He has too high an opinion of the regularity of the French government, and of the republican virtue of the representative body; and he trusts too implicitly to the influence of other circumstances, which, however they may seem to favour his opinion, may not be so powerful as to preclude the future success of the friends of monarchical government.

The political character of Montesquieu is thus drawn from his works —

‘Though not an actual legislator (we translate freely the remarks of Barère), he inspires others with a skill in legislation. He seizes the spirit of laws, discusses their principles, weighs the motives which actuated their authors, analyses their component parts, compares their results; and asks all governments, in the presence of history, what good they have done to mankind. Not content with weighing, in the new balance of his mind, the benefits and the disadvantages of all human institutions, he boldly unveils to the public eye the vices and deformities of political bodies, states the causes of their corruption, and predicts the epoch of their decline. He teaches individuals the use which they ought to make of their liberty; and instructs nations in the vigorous defence of their rights. He instils into the minds of citizens the duty of obedience to the laws; and exhorts magistrates to distribute impartial justice. To legislators, he suggests the necessity of cultivating moderation and humanity, and of framing such laws as may be adapted to the genius of the people and the nature of the government. To statesmen, he recommends an observance of moral obligation; to kings, the exercise of a mild sway; to republics, virtue and patriotism. His glory is far greater than that of legislators, because he is the genius who enlightens them. He is entitled to the homage of persons of all ages, all countries, and all governments, as the reformer and benefactor of the world. He is, as it were, a guardian angel, equally studious of the prosperity of empires, and of the inalienable rights of man.’

In this pamphlet, we meet with eloquence more frequently than argument, with greater force than correctness of style, and with an occasional substitution of prejudice for judgment: but it deserves the attentive perusal of politicians, who may derive from it some useful hints.



*De la Pensée du Gouvernement, par Bertrand Barère. Paris.*

*A Dissertation on the French Government, by Barère. 8vo. 4s. sewed. Imported by De Boffe. 1797.*

**PROSECUTING** his literary career, this republican statesman promises to favour the world with a copious work, of which the volume now offered is a small part. The grand divisions of the whole will relate to the formation of laws by the two councils, and the enforcement of those laws by the executive directory. The first part being postponed, the business of the executive department is discussed on the present occasion.

The institution of the directory is applauded by Barère as a measure of profound policy, calculated for the effectual support of the republic. It is, in his opinion, 'the first solemn and truly constitutional guaranty which the French have obtained by their courage, organised by their laws, and accepted by their will, for the security of their rights, the maintenance of their liberty, the promotion of justice, and the acquisition of national glory.' Whether it will prove such a guaranty, is a point of great uncertainty.

He exhorts the members of the directory to pay the most scrupulous attention to the laws of the republic, that their example may serve as a model of regular obedience; to evince, in their resolutions and conduct, a high degree of firmness, vigilance, and circumspection; to reform all abuses in the administration; and prevent the public functionaries from neglecting their duty. That the laws may be properly put in execution, their spirit, he observes, must be well understood; and the directory ought to investigate the motives which led to the formation of the respective statutes, that the true intent of each may be communicated to the subordinate officers of the commonwealth.

Concerning the general police, he makes some remarks which are just rather than novel. On this head, he takes occasion to stigmatise the British cabinet. He expresses his hope, that the officers of the police will keep a strict eye over all foreigners; the greater part of whom, he says, are the agents of kings and the emissaries of the court of London. 'The English (he adds) will long be eager to corrupt and embroil the French republic: they will degrade and vilify our institutions and our manners, calumniate our government by the medium of our own journals, and pursue all the means in their power for the ruin of our establishment. Already has that unfriendly court given great embarrassment to our nation by sending over swarms of spies, stock-jobbers, incendiaries,

and

and traitors; and we have reason to dread the machinations of the same court even in time of peace; for it is the intention of the rulers of Great Britain to make the future peace a kind of masked war. But we trust, that the spirit of our countrymen will not suffer any minister to adopt such a scheme.

In the chapter which treats of military affairs, we are informed of the success of the endeavours of the directory for restoring discipline, and correcting the abuses which had crept into the republican armies; and some good advice is given for the prevention of future relaxation and disorder among the armed defenders of the state.

The regeneration of the French marine is a point which Barère warmly recommends; but this object is more difficult than he imagines. He allows, that the English are pre-eminent in the naval department; but he is confident that they will not long remain masters of the sea, in opposition to the united navies of France, Holland, and Spain.

On the subject of public credit, he reprobates the prevailing system of finance in strong terms, as productive of permanent mischief. He looks forward to that period, when nations shall be so far enlightened, as to abolish the practice of funding; when governments shall be obliged to relinquish that wantonness of expenditure, which the facility of borrowing has long encouraged; and when wars will not only be less frequent, but, whenever they occur, will be less durable. Such times, however, are rather the objects of fond hope than of real expectation.

Making a distinction between government and administration, he observes, that the constituent assembly, by its decrees and establishments, deluged France with administrations; and that the state then ceased to be governed. His meaning is, that too many offices were erected, so as to create confusion, and weaken the energy of the primary authorities. He adds, that the legislative assembly, by its weakness and divisions, suffered the whole power of the republic to be usurped by the government; and that the national convention maintained, at once, an excess of administration, of government, and of legislation. But the constitution of the year 1795 destroyed the first of those excesses: the formation of a limited executive directory is calculated (he thinks) to remove for ever the fear of the second; and the return of the third will be prevented by the intended simplification of the laws.

He expatiates, with proper spirit, on the claims of the people to a perfect freedom of the press. But, as this is a topic which has been frequently discussed, we shall not dwell on his remarks.

He



He complains of the want of attention to purity of manners; not that he requires the strictness of Spartan virtue, but would banish those corrupt and vicious habits which throve during the late monarchy, and which the new system of government has not sufficiently checked.

He is of opinion, that the directors of the republic have not paid due regard to the establishment of such institutions as may aid the efficacy of the legal code. 'Laws (he says) merely command; but institutions persuade and inspire: the former have an external influence, while the latter regenerate and re-create.' An individual, indeed, may obey the laws of a commonwealth without being a republican in his heart: but the effect of ceremonies and institutions will be an adoption of the manners and spirit most congenial with the existing form of government.

After other disquisitions, the volume is closed with observations adapted to the return of peace. The various means of national improvement, which the French will then be at leisure to pursue, are pointed out with an appearance of patriotic enthusiasm; and we hope that their present enemies will have a speedy opportunity of executing similar schemes.

*Fables de Mancini-Nivernois.* Paris. 1796.

*A Variety of Fables, by M. Mancini-Nivernois.* 2 Vols. 8vo. 7s. sewed. Imported by De Boffe.

THIS fabulist is not so vain of his talents, as to attempt to rival the celebrated La Fontaine. He is fully sensible of his inferiority to that writer; and his readers will probably agree with him in this opinion.

Fifty-three years before the publication of these fables, the author was enrolled among the members of the French academy; and many of the pieces in this collection were read at different meetings of that society. He alleges the trite pretence of the earnest solicitations of friends, as his motive for appearing in print. Those who have attained the age of eighty years (he observes), feel a diminution of their power of resisting importunities, as well as a decline of all other powers; and he at length yielded to persuasion.

The hints of many of the fables are borrowed from other writers. From those which are original, we will select some short specimens.

The following fable exemplifies the influence of vanity and jealousy —

\* Camarades et commensaux  
Un chien, un chat et deux oiseaux,

APP. VOL. XX. NEW ARR.

O o

Etaient

Etaient sous le commun empire  
 D'un homme qui sut les instruire  
 A vivre ensemble avec amour.  
 Cet homme faisait son étude  
 D'essayer sur eux tour à tour  
 Les doux liens de l'habitude ;  
 Il réussit, et tout le jour  
 Ils jouaient entr'eux comme frères  
 Sans que jamais il survînt d'accident,  
 Sans que jamais bec, ni griffe, ni dent,  
 S'en vinssent brouiller les affaires.  
 Tout au rebours, dans le même logis  
 Le même homme avait quatre fils :  
 Il leur disait comme il faut qu'on s'entr'aime  
 Pour être heureux et tranquille ici-bas ;  
 Mais chaque jour quelques débats  
 Faisaient avorter son système.  
 L'un avait fait trop bien son thème ;  
 Les autres en étaient jaloux :  
 L'aigreur venait, et puis les coups.  
 Le bon père était à la gêne.  
 Comment donc, disait-il, j'aurai réduit sans peine  
 Quatre animaux de penchant ennemis  
 A vivre sans querelle ! et dans mes propres fils  
 Je ne puis étouffer des semences de haine ! —  
 Vraiment, lui dit quelqu'un, voilà l'espèce humaine ;  
 Et voulez-vous savoir la vérité ?  
 Les animaux ont bien chacun leur dose  
 De vicieux penchants, mais point de vanité :  
 Vos fils en ont, et c'est la cause  
 De leur triste rivalité.  
 \* L'amour propre de l'homme est bien mal inventé !  
 Avec les penchants on compose ;  
 L'habitude réforme tout ;  
 C'est le secret de la métamorphose :  
 L'amour propre est la seule chose  
 Dont elle ne vient point à bout. Vol. i. P. 147.

In another piece, a lesson is given to tyrants —

\* Messire loup s'établit un matin  
 Au beau milieu d'une garenne.  
 Vous jugez bien que Jean Lapin  
 Reçut un tel hôte avec peine.  
 Mais comment faire ? il fallait filer doux.  
 Il n'est tribunal de justice,  
 Il n'est droit public ni police

Entre



Entre les lapins et les loups :  
Le droit du fort, c'est le code  
Que ces derniers suivent tous.  
Dieu nous garde que la mode  
En vienne aussi parmi nous !  
Son régime n'est pas doux.  
Bientôt lapins s'en ressentirent ;  
Ce fut en vain qu'ils se blottirent  
Dans leurs trous le jour tout entier ;  
Il fallait sortir du terrier  
A l'heure de la picorée,  
Sire loup en faisait curée  
Dès qu'ils mettaient le nez dehors ;  
Autant de vus, autant de morts.  
Dans cette extrémité si rude,  
Nécessité leur suggéra  
Une ruse qui les tira  
De leur cruelle servitude.  
Ils creusèrent un souterrain  
Peu large, mais profond, dont la superficie  
Ne pouvoit supporter que le poids d'un lapin.  
Puis sur le soir, Jeannot sacrifiant sa vie  
Avec le cœur d'un vrai Romain,  
S'étale sur le lien, broutant le romarin,  
Caracolant, sautant, jouant farce complète.  
Le loup le voit, accourt, et tandis qu'il se jette  
Avec fureur sur le brave Jeannot,  
La terre fonde, s'entr'ouvre ; il est pris comme un fof,  
Et trébuche au fond de l'abîme  
Pour ne s'en relever jamais.  
' Conquérants et sultans, ménagez vos sujets :  
Le faible est fort quand on l'opprime.'

Vol. ii. p. 148.

Ease and simplicity are the characteristics of the generality of these fables ; but many are jejune and uninteresting ; and the number might have been diminished without injury to the reputation of the writer, as well as without loss of entertainment to the reader.

*Philosophie de Monsieur-Nicolas. Par l'Auteur du Cœur Humain dévoilé. 3 Tom. 12mo. Paris. 1796.*

*The Philosophy of Monsieur-Nicolas. By the Author of the Human Heart laid open. 3 Vols. 12mo. 7s. 6d. sewed. Imported by De Boffe.*

ALTHOUGH we find in the philosophy of Monsieur Nicolas a plentiful supply of novelty and speculation, we

are far from having the high opinion of its utility that the editor seems to entertain. If that writer possessed, as he tells us, a mind of the most comprehensive kind, and sources of information that have been little investigated by others; he has certainly employed them to very little purpose in the construction of this most *elaborate* system of nature.

The idea of those great advantages, we must acknowledge, at first induced us to hope that we should meet with a rich store of philosophical truth; but we had not proceeded very far, before the wildness and extravagance of the author's conclusions sufficiently convinced us that we had little to expect from such *profound* researches.

The investigations of our philosopher are of the most extensive kind; they embrace almost every thing contained in the immense range of nature. In conducting these inquiries, the author first unfolds his ideas of the nature of existence; which seem to be, that in the great chain of life there is a regular gradation from the highest link to the very lowest. On this position he dwells much longer than was necessary, as it neither possesses novelty in itself, nor is enforced by any new application of argument or fact. It seems, however, to be the substratum or basis on which much of the reasoning of these volumes rests.

This foundation being laid, the author proceeds to attempt an explanation of the origin of those vast bodies on which animals and vegetables live, and in which mineral substances are formed. These are the planets and comets; of which he says, "*L'être-principe est le centre général; le soleil, le centre de son système; la terre un globe, centre de son satellite et de son atmosphère; l'homme, et tout animal, un centre individuel, qui est nécessairement pour lui-même le centre de son univers.*"

Rejecting the systems which have been proposed by Buffon and some other writers, our philosopher endeavours to show, that the earth and much of what it contains were originally formed by the process of crystallisation. In supporting this he deals largely in conjecture; but we cannot observe that he has brought to his assistance any facts that have escaped other inquirers on the same subject.

Having considered this point, he enters into an examination of the origin and use of the planetary system, and enters into much discussion concerning the nature and effects of comets, &c. These topics afforded much scope for ingenuity and speculation; and the author has not failed to avail himself of the opportunity which they presented. But, in the mass of reasoning and conjecture with which this part of his work abounds, we have not been able to discover any of those bold and important truths which the want of a *proper* mode of philoso-



philosophising had, as he says, prevented us from comprehending.

Nor, on other subjects, is the writer more successful, or the discoveries which he presents to the inquirer more satisfactory. The nature of the deity, the constitution of man, and the relation in which he stands to him, are not very easily explained; they involve much serious thought and deep reflection. Our author, however, with his usual temerity, takes up these inquiries, and indulges himself in much latitude of remark upon them: but, notwithstanding the new light with which modern philosophy has supplied him, they seem to elude his grasp, and to remain nearly in the state in which he found them.

Having fully explained his philosophical ideas concerning the origin, order, and gradation of the human species, and other animals, on the earth, and informed us that the same arrangement takes place among vegetables, &c. he considers the whole under three heads or kingdoms, as has been done by many writers on natural history. Each of these kingdoms of nature is examined at considerable length, and with much labour and industry. Some particulars are, however, described with a concise perspicuity, while others, and those of less importance, are detailed with the most fatiguing minuteness.

But the author here deviates into so many tracks of inquiry, and starts so many objects of investigation, that it is not easy to follow him, or to present the reader with the conclusions which he draws. They will be much better understood by consulting the work itself. It must be observed, however, that, in many parts of these volumes, the author discovers the narrow prejudices and weak credulity of the naturalist; and in others, his philosophy, in our opinion, is far from being founded on fact, or supported by just observation. Of this we have abundant proof in the remarks that are made on those substances which are here deemed elementary, as fire, air, water, and earth. With regard to the first, we are told, that

‘It is æther, a pure subtile volatile salt, free from an earthy, a watery, and an aerial basis; which is always moving, and communicates its motion to those substances that are capable of serving it in the way of food; such, for instance, as wood and bitumens; or such as are proper for conducting it, as metals, stones, and even water, &c. It is by this fiery salt (*feu-sel*) or rather saline fire (*sel-feu*), that nature performs her operations. It is her principal agent. By this fundamental principle of light and heat, considered as a salt, light is enabled to stimulate the optic nerves, and thereby produce vision. It is by this fluid, acting as a salt, that heat is made

made to operate on our organs, and to warm or burn them. No other substance than salt, endued with different degrees of volatility, can act upon sensible beings. This fiery salt frequently combines itself with other bodies, and becomes of an earthy nature; it also, by the assistance of animal filtration, becomes of the nature of shell; by its union with air and water, it acquires a stony consistence; with water, and a very slight portion of earth, it constitutes different kinds of salts, under which combination it is dispersed through the various productions of the earth. When in a state of combination with oily substances, it forms sulphur and bitumens; with the liquor of siliceous stones it constitutes crystals and diamonds; with calcareous earth and sulphur, it produces the metals and semi-metals. Even stones are not altogether destitute of it; but they possess it in a very small quantity. Fire, therefore, like æther and salt, is a general element that pervades all nature; the secondary matter of the deity; the constituent principle of the heavenly luminaries; the atmosphere of God, in which those bodies move around the universal centre.

On the other substances which are here called elements, the reflections of this writer are not more pertinent, or more just and correct.

In the beginning of the second part of our author's philosophical investigations, we meet with an examination of the opinions which have been maintained by Buffon concerning the origin of the planets and their satellites. Here we have, indeed, but little of solid argument, though the writer attempts to expose the ignorance and absurdity of the notions which are under his consideration. We make but a slow progress towards truth by merely substituting one conjecture for another, or one hypothesis in the room of another. It does not appear, however, that this author has done any thing more.

Nor is he much more happy in his explanations of the nature of fecundation, the causes of the difference of sex, or the manner in which the fœtus is supported. These subjects are, indeed, only glanced at, in his very rapid discussion of the various matters that present themselves to his imagination. From topics of this kind, we are conducted into a labyrinth of metaphysical speculation, through the mazes of which we shall not attempt to wander.

In concluding this part, we have some ingenious observations on different substances that belong to the mineral kingdom, with a multiplicity of conjectures respecting their nature and formation.

The last part comprehends a further illustration of several points that have been already touched upon; and an examination



mination of the different systems of nature that have been advanced by writers, both ancient and modern. Here our author is more full and particular; and his reflections in general are more just and interesting.

Having given this analytical view of the contents of the volumes before us, we shall present the reader with a passage or two, in order to show more fully the manner in which the author treats the topics that come under his consideration, and the nature of his philosophy. The peculiarity of the arrangement prevents us from extracting the more speculative passages.

On the vegetable kingdom, the author makes a few reflections of a philosophical nature: but his attention is more particularly directed in the way of the naturalist.

Those of the first kind we shall insert, as they tend in some degree to explain the peculiarity of our author's opinions.

\*The same circumstance of gradation is equally observable among trees and plants, as among the animal and insect tribes. The tree is, as it were, the representative of the animal, and the herb that of the insect. The plant would also seem to be the image or copy of the tree; for it not unfrequently happens, that a shrub in one country is a tree in another, and a plant in the third. Shrubs, therefore, constitute the different links which form the chain between trees and plants, in the same way that the smaller kinds of trees do between the larger ones and the shrubs. The *lichens* and the *mooses* mark the transition from the vegetable to the mineral kingdom on the one hand, while on the other it is extremely easy to perceive in the *star-fish* and the *sea-rose* the almost insensible gradations from vegetable to animal life. It is highly curious and interesting to mark this scarcely perceptible change and passage of one class or kingdom into the other. It affords a ray of light, by which we may be guided in our researches into the mysteries of nature.

\*Among the different kinds of vegetables, there are some that afford nourishing substances, as the chestnut-tree, the bread-fruit-tree (which is only a species of the former), the walnut-tree, the almond-tree, the pear-tree, the apple-tree, the different grains, cabbages, spinach, sorrel, onions, and turnips; others are unproductive, as the elm, the linden, the maple, and the yoke-elm; a third sort affords liquors, as the vine, the cherry, the palm, and the gooseberry. There is also a fourth kind, which is altogether poisonous, as the manchineel-tree, wolf's-bane, and hemlock.

\*Sometimes even those plants, which, in the language of medicine, are termed *simples*, prove poisons when administered in large doses. In general, however, the effects of medicinal plants

plants on animal bodies are signally beneficial. They evince in some measure the antiquity of the human race; the uses of those plants having been pointed out by the nutritive quality which they possessed. Hence some have attempted to ascertain, by way of instruction, in what manner certain other plants, and their anti-nutritive effects, might be employed; for instance, those of the purgative kind. More frequently, however, our knowledge in these matters has proceeded from chance rather than intentional experiment. But sometimes it has happened, that animals, by being poisoned with particular herbs, have given occasion to important and useful discoveries.'

After this, our philosophical observer proceeds to inform us, that

'Vegetables seem to be particularly adapted to the support of animals, even those of the carnivorous class, especially after having been prepared by means of salt and fire, two substances that in some degree carnify their vegetable nature by the addition of their fleshy principles.

'Roots, in particular, acquire by coction a very nutritious property; such, for instance, as the turnip, the truffle, the parsnip, the carrot, and, still in a higher degree, the various kinds of potatoe, notwithstanding the discredit into which they have occasionally fallen; for culinary preparation not only produces some change in the nature of these substances, by a process not very different from the manner in which fruit is ripened, but also disposes them to an easy surrender of their nutritive particles, in consequence of the solubility which they acquire by the operation.'

Here we meet with a more extended inquiry concerning these substances, and the particles that are the most proper for the formation of animals.

'What, then, is a vegetable? It is a composition formed of the most crude particles, which are incapable of arranging themselves in such a manner as to constitute animal substances; but which, nevertheless, contain a large proportion of the molecules that intimately resemble such as enter into the composition of animals.

'These last are constituted of five different kinds of molecules:

'1. The molecules that are susceptible of intelligence, into the composition of which there ought to enter, besides the four known elements of bodies, or, as some will have it, the four modifications of one element, a large portion of *intellectual* or *intelligential* fluid. The molecules that are capable of intelligence, constitute the substance of the brain and spinal marrow, of the delicate nerves of the diaphragm, and of  
that



that *sensorium* which has been termed, by lovers and the vulgar, the heart, and which, properly speaking, is the soul of each living being.

' 2. Nervous molecules of the second order, which are formed of those fluids that are known to be the most subtle, as light, heat, the electric and magnetic fluids: these constitute the nerves of the eyes, the ears, the organs of scent or smell, and also those of taste and touch.

' 3. The molecules of the third order or kind, from which the flesh is formed.

' 4. The molecules of the fourth sort, which constitute the bones. And lastly,

' 5. Those of the fifth kind, from which the nails and the hair are produced.'

Such are the opinions which the *deep* and laborious researches of *this* philosopher have supplied on the curious subject of the nature of vegetable existence. But, on other matters, he is still more *profound*, more visionary, and more extravagant in forming hypotheses and conjectures. Yet, in the compilation of the work, he seems to have had in view the exposition of elementary principles in a systematical way: but, from the neglect of judicious arrangement, and the very desultory manner in which many of the discussions are conducted, the reasonings and observations which are offered are frequently very much involved, and rendered difficult to the reader.

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*Altes und Neues Vorder und Mittel Asien, oder pragmatisch-geographische, fysische, und statistische Schilderung und Geschichte des Persischen Reichs von den ältesten Zeiten bis auf diesen Tag. Herausgegeben von S. F. Gunther Wahl, königlich Preussischen Interpr. und Professor zu Halle. Erster Band. Mit Kupfern und einer neuen Karte. 8vo. Leipzig, 1795.*

*Hither and Middle Asia ancient and modern, or a general geographical, physical, and statistical Description and History of the Persian Kingdom, from the earliest Time to the present. By S. F. Gunther Wahl, Interpreter to the King of Prussia, and Professor at Halle. Vol. I. illustrated with Engravings, and a new Map.*

PERSIA, whether ancient or modern, constitutes so considerable a section of the globe, and the information concerning it has hitherto remained in a state so diffused, that few topics of history are more open to the historian, and hardly any that claims to be of so much importance. Yet,—inviting

as the subject in itself may seem, — the extent and variety it embraces, with the learning and application requisite for the execution, render it a labour little less than Herculean. It is with pleasure, however, that we see it undertaken by a writer who is every way equal to the task. Nor, in giving this judgment concerning him, are we apprehensive of committing ourselves, if, beside the author's other publications, this volume, of almost a thousand pages, can be deemed a competent warrant. But, that our readers may determine as well as ourselves, we will here present them with the outline of the design of the author, who flatters himself that, when he shall have completed his task, the public will be in possession of a work which will clear up a principal part of the ancient and modern history of Asia, and place in a distinct light the spirit, laws, customs, arts, and sciences, of one of the most remarkable nations of mankind.

To this undertaking a preface is prefixed, in which (as Sir William Jones has done with respect to our own language) professor WAHL states to his readers the rules he hath followed in expressing oriental characters by German, interspersing explanations from the other languages of Europe; at least, from the English, French, and Russian.

This is followed by a general introduction, containing an estimate of the respective merits of the Eastern writers, and of the Greek and Roman supplementary to them.

The mass of the work itself is divided into TWO PARTS, the *former* of which comprehends, under different heads, a general description of the Persian kingdom. The first of these divisions refers to a map of Persia, and the sources of information subservient to its history. Observations are detailed on the general and partial maps already in being, and on that constructed by the author. This disquisition, which includes every thing geographical we know on the subject (with the exception of the map in lieutenant Moor's *Narrative*), is followed by as copious an account of the principal works of ancient or modern times that relate to the history, comprehending the later systematical treatises, voyages, and travels; the classical writers, whether of Greece and Rome, or orientals, printed or in manuscript; including universal and particular histories, disquisitions cosmographical and physical, miscellaneous collections, or poetical compositions. — This division of the volume we scruple not to recommend, as pointing out more ample sources of information relative to the East than have hitherto been traced.

The *second section* of the FIRST PART is a chorographical summary, exhibiting the names, situations, extent, and boundaries, of the vast kingdom of Persia, under the two heads of territories



territories *beyond*, and *within*, its proper geographical limits; the former comprehending Asia Minor and the islands appertaining; European Greece with its islands; Macedonia, Thrace, Syria, Phœnicia, and Palestine; part of Arabia Deserta, and Arabia Petræa; Yemen or Arabia Felix; Egypt and part of Africa; part of India and Maawaraa'n-nahr, and a part of great Tartary, Daaghestan, Lefghistan, and the confines of Caucasus. Within Persia proper, are included accounts of Georgia, Schyrwan, Armenia, Media (Aderbydjaen, Moghan, Ghylan, and Dylem, Iraak Ajemy), Hyrcania (Maafanderan and Thabrestan, Jorjan, Dehestan), Chowaarefm, Chor'assan, Methran, Kherman (with Moghistan, Laaristan, Ormous), Faarsistan, Chousistan, Iraak Araby (Babylonia), Eljesyre or Mesopotamia, Assyria, and Khurdistan.

A *third section* comprehends the waters, mountains, vales, and plains; the *first*, including lakes, seas, and rivers, — the *second*, Caucasus, Imaüs, and Emodus, Taurus (Antitaurus, Taurus, and Hypotaurus), — and the *third*, the interior of Caucasus, Antitaurus, and Hypotaurus. Under this last head, the professor investigates the site of the garden of Eden from the account given by Moses, and points out the agreement of the history of the first pair in it with the symbolical representations of the Zend-Avesta. The physical properties of the countries constituting the kingdom of Persia close the *third general division* of this part of the work, under *three heads*, of which the *first* includes climate and soil; the *second*, the inhabitants, classified by national distinctions, and mixture; bodily form and constitution; longevity; diet and modes of life; diseases; degrees of civilisation, and state of the arts: to which is subjoined a view of the other kingdoms of nature, animal, vegetable, and mineral.

Such is a sketch of this interesting work, to the close of the first volume. The second presents a particular description of the kingdom of Persia, under *seven distinct points of view*; of which, the *first* adverts to its topography, and the *second* to its history, going back to the earliest times, and coming down to the inhabitants of Asia of the present day. The object of the professor in this detail is to place the ancient history and chronology of Persia in a new and interesting light, as well as essentially to contribute toward the completion of our universal history.

The *third chapter* has a retrospect to the œconomy of Persia, under the articles of dress; habitations; domestic occupations; domestic amusements; manners of civil and social life; rural œconomy; management of land, agriculture, gardening, planting; breeding of cattle; œconomical employments;

breeding of silk-worms, dyeing, &c. modes of hunting; working of mines; manufactures, trade, and navigation.

The subject of the *fourth* chapter is its political constitution, under which are considered its introduction, and the changes and form of its government in general, in reference to the monarch, the state of the kingdom, its resources, and institutions, military, civil, and financial, together with its political interests.

The *fifth* chapter concerns the establishment of religious worship, in respect both to the peculiar religion of Persia, and to the foreign rituals exercised within it.

The professor, in appropriating the *sixth* chapter to legislation, adverts to the institution of the two-fold system of religion and polity; legal records and canonical collections; the religious institute, as dogmatical, liturgical, and moral; civil law; penal or criminal law; the law of the state; the law of property; the laws of war and of nations.

The *concluding* chapter is devoted to the state of literature, under the heads of language, writing, books, academies, and schools; the sciences, and men of letters, in every department.

Of the map announced in the title, we can only express our expectation that it will be superior to any hitherto given; for it has not yet been delivered. The other engravings, though sufficient for illustration, have but little excellence to boast. The first presents a romantic landscape, with a remarkable bridge, ill executed in mezzotinto. The second exhibits tiaras and diadems of a great variety of forms. The third contains detached articles of dress; whilst the fourth and fifth represent the human figure of both sexes under different habiliments, ancient and modern.

The work at large is so interesting and important, that a translation, we doubt not, will soon be undertaken. We take the liberty, however, of hinting, that it can be well executed by none but a scholar.

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*Mes Soixante Ans. Epître en Vers. Par M. Le Texier.*

*A Poetical Epistle on the Author's Attainment of the Age of Sixty Years. 4to. 4s. 9d. sewed. De Boffe. 1797.*

**T**HIS piece contains a sketch of the life, and an account of the present situation, of a native of France, well known in the circles of fashion, as a man of letters and of taste. He informs us, that he received the usual education in the learned languages; that, being at length weary of his classical pursuits,



suits, he began, in his twentieth year, to think of less serious employment; that he cultivated social pleasures, and entered into a course of idleness and dissipation; that, having passed twenty years of his life in gaiety and mere amusement, he resolved to make atonement by study, and by the exercise of prudence; that the success of this plan exceeded his expectations; and that he became, as it were, a new man. He also intimates that he has been involved in a law-suit by the malice of a female devil (*un démon féminin*), but that he trusts to the purity of British justice for a favourable decision of his cause.

He speaks of himself, at his present age, with frankness and pleasantry.

‘ Il est donc bien certain que j’ai mes soixante ans !

Mais j’ai bon pied, bon œil, et j’ai toutes mes dents ;

Je marche sans bâton, et je lis sans lunettes ;

J’aime assez le bon vin, je chante des goguettes.

Au-delà de ce que je vauz,

Je ne veux pas que l’on me prise.

J’ai dit parfois quelques bons mots ;

Et j’ai su dire aussi l’excellente bêtise.

Je fais même assez bien l’innocent Calembour ;

Qu’importe, si l’on rit, si je ris à mon tour.

Le rire du vieux temps n’est plus du bel usage,

Mais très-salubre à l’homme, il est bon pour le sage.

‘ J’aime avec passion ce bel art enchanteur

Qui fait rire l’esprit, et fait pleurer le cœur.

J’ai noirci le papier de quelques rapsodies,

J’ai fait de petits vers, j’ai fait des comédies ;

Et sans de certains accidents,

Que j’éprouvai dans mon jeune âge,

Sous un maître inflexible et de cruels parents,

J’en aurois fait mille fois davantage.’ P. 7.

Having mentioned his two children, he expresses his wish that some person of opulence would bequeath a legacy for their future support. This meanness is disgusting; and the request comes with an ill grace from one who lives in a state of affluence, while many of his countrymen resident in this kingdom are pining in indigence. With a view of inducing some testator to gratify his family, he adds —

‘ Le plaisir d’obliger sera sa récompense :

Des biens c’est le plus grand de tous,

Lorsque l’on peut compter sur la reconnoissance ;

Il sera donc bien plus heureux que nous,

Puisque dans ce monde il sera

Heureux

Heureux de ses bienfaits, de notre gratitude ;

Dans l'autre monde il jouira

Du prix de la vertu par la béatitude. P. 28.

In a postscript, he recurs to the mention of his misfortunes, and affirms that he is in danger of being ruined : but he consoles himself with the consideration of his talents, which he is determined to employ with zeal and perseverance. He therefore offers his services to the public in general —

‘ A tout âge, à tout sexe ici j’offre mes soins ;

Je me crois en état d’instruire la jeunesse,

Je suis sûr de pouvoir amuser la vieillesse :

Si je puis être utile, adieu tous mes chagrins.

‘ Sexe charmant, c’est vous que je réclame ;

Sensible à mes malheurs, vous les réparerez :

C’est pour l’honneur du corps que vous travaillerez,

Puisque tous mes malheurs me viennent d’une femme.

‘ Et vous, mon protecteur, vous, public généreux,

Vous me pardonnerez ce triste bavardage ;

J’ai soixante ans passés ; c’est le foible de l’âge ;

Je n’ai point d’autres torts, et je suis malheureux. P. 36.

There are some pleasing passages in this production ; mingled, however, with the effusions of frivolity and affectation.

There are some pleasing passages in this production ; mingled, however, with the effusions of frivolity and affectation.

*Beyträge zur kenntniss des gegenwärtigen zustandes der Wissenschaften in Frankreich. Gesammelt Während seines Aufenthalts in Paris von G. Schmeisser. Exster Theil. Hamburg. 1797.*

*A Sketch for a better Acquaintance with the present Situation of the Sciences in France. By G. Schmeisser, F. R. SS. London and Edinburgh. F. L. and M. SS. at London, and Corresponding Member of the Societé Philomathique at Paris. 8vo. 3s. sewed. Imported by Escher.*

THE author of this work, as our readers will see from his titles, is in a situation to form a good judgment of the state of science in France ; and he has made excellent use of his residence at Paris. While other persons have been attentive chiefly to the splendor of the French arms, or to the internal troubles of the nation, this writer has kept his eye on the progress of science ; and it appears from his account, that no state has hitherto existed in the world, which in the time of profound peace has done so much for science as the French in the midst of their tumults. It seems to be the intention of the chief men in France that the republic should aim at every species of glory ;



glory; and having shown Europe what it can do with the sword, it is now to distinguish itself equally in the more profitable pursuits of science and literature. Without bestowing a thought on the trifling concerns of political disputes, which will die with the few men whose business is intrigue, we must confess that there is every reason for us to admire, in this respect, the conduct of our enemies. While we are denying to them the honours of civilisation, they are making every preparation for the extension of knowledge into every class. The form of the republic, perhaps, requires this: for, no cast or sect being allowed to possess exclusive privileges, the only way to prevent the rise of new casts, is to make knowledge attainable by every one, and to give distinction only to personal merit.

We have first a full account of the national institution, the names of its members, and a description of its buildings. One circumstance struck us in the account of the sittings. Our author was much pleased with the liberality of the members, and the judicious selection of papers: yet, says he, 'I must confess, that, during the time of reading the papers, I missed very much the stillness and solemnity which should prevail in such a meeting, and to which I was so much accustomed in our society in London. I think we must look for the ground of this restlessness and real imperfection in the lively temperament and inclination to dispute, which seem to be innate in every Frenchman.'

The Ecole Polytechnique, or school of arts, founded in 1795, comes next before us: and, from our author's description, it promises more than any similar institution. The number of students is 360: the instructors are the first men in every line in Paris. We may judge of the plan from one circumstance: there are twenty-one laboratories for the students; and similar preparations are made for them in other sciences, by plans, books, models, paintings, &c. In short, every thing seems done, that can be done, to encourage the students to make themselves masters of theoretical and practical mathematics, of mechanical knowledge, of painting, sculpture, chemistry, botany, &c. &c. On the laboratories we should have observed, that three are for the lecturers, the other eighteen are for the private experiments of the students. Our author attended several lectures, with which he was very much pleased. To the account of this school are added some interesting anecdotes of various men of science to whom M. Schmeisser was introduced; and we were glad to find that Pelletier was very busy with the melting and smelting of platina, which, though he now does it with phosphoric acid, by an expensive preparation, may hereafter probably be brought into more general use.

Manufactures are also rising in Paris. The earthenware and the leather are nearly equal to those of our own country.

An

An interesting account is given of the mode of making saltpetre, and of filling balloons by means of the hydrogen. In one of the balloons our author rose in the air, and saw with what ease the telegraph, affixed to the car, could be used. In every place, attention was paid to every circumstance; and the specimens of iron crystallisation, on the melting of the iron tubes used for filling the balloon, did not escape the curious eye of this traveller.

To the two great national institutions already mentioned, we must add a third, the Ecole des Mines, the school for mineralogy. In this school every thing relating to mines is taught, and plans are laid for working to advantage those already known in the republic, and for discovering others. The heads of this school are men of the first talents: by them our author was introduced to others; and he was capable of examining, by their several cabinets, their various pretensions to merit. With the account of them this volume is concluded: but it is the author's intention to continue his description, which must be interesting to every lover of science. From the number of persons now employed in scientific pursuits, we cannot doubt that Paris will continue for some time to be the most interesting city in the world.

*Œuvres complètes du General Dumouriez. Tome Premier.*

*Etat présent du Royaume de Portugal. Nouvelle Edition, revue, corrigée, et considérablement augmentée. 4to. Hamburg. 1797.*

*The Works, complete, of General Dumouriez. Vol. I. Containing the present State of the Kingdom of Portugal. A new Edition, corrected and considerably enlarged. 4to. Imported by De Boffe.*

**T**HIS *present state* is the republication of a work for which Dumouriez collected materials during a residence of thirteen months in Portugal, in the year 1766. On his return, he presented a manuscript copy of it to a literary friend, annexing a particular proviso, that he should correct the style; but the latter, without attending to that stipulation, sold it to a bookseller of Lausanne, who printed it in its unpolished state. Other employments dismissed the work, for a time, from the author's recollection; but he was reminded of it in 1775 by M. de Vergennes, who informed him, that the Spanish and Portuguese ambassadors, in consequence of instructions from their respective courts, had made a formal complaint against the book, and accused Dumouriez of being the author. He neither denied nor admitted this charge, but contented himself with observing, that, the work being anonymous, and printed at Lausanne, the French minister



for foreign affairs, and the two ambassadors, had no more right to inquire after the author than to punish the printer, and still less, upon a bare surmise, to prosecute a French colonel, employed usefully in the service of the state; and at that time charged with an important commission, &c. The three ministers were convinced by this argument, and agreed to leave the book to its fate, and not give it celebrity by a prosecution. During his present retirement, he conceived, however, that the work was worthy of a revival; and not being able to improve it by a journey into Portugal, he availed himself of the corrections and remarks of his friends, which he has printed between inverted commas, leaving the plan, sentiments, &c. in all other respects the same as in the old edition.

These corrections and additions are, upon the whole, very few and inconsiderable in point of importance; so that the book is still materially deficient as a statistical account: yet there are many things in the historical part which are new; and the character of the court at the time of Dumouriez's residence is curious, and probably may be relied upon. As a *present state*, we are inclined to give the preference to Murphy's *Travels*, lately published in this country\*, and which M. Dumouriez appears to have read. The following observations on the political state of Portugal may have some weight at the present crisis. They are taken from book IV. chap. 9, which has been nearly re-written, in consequence of the new order of things in Europe.

*Of the political state of Portugal.*—The political state of Portugal is a state of constraint, admitting of no choice; for the nation cannot consult its inclinations either in its friendship or enmity. The court of Lisbon is attached to that of London from necessity, is the enemy of Spain by nature, and of France, because France is the rival of England. That power which possesses the greatest force by sea will always have the greatest influence with the rulers of the Portuguese, because their possessions beyond seas are more essential to them than any others, and may easily be wrested from them; and they have neither ships nor troops to defend them against a great maritime power.

It might have been possible, formerly, to have engaged Portugal in the family compact; which would have been advantageous to the south of Europe: but the decay of the French navy, the increase of that of the English, the assistance which the latter have always afforded to the Portuguese, the old and intimate union between the courts of Lisbon and London, and the confederacy of the courts of

\* See Crit. Rev. New Arr. Vol. XV. p. 364.

Verfailles and of Madrid against England, determined the Portuguese to take the only part which their interest could point out. Independently of that fear which forms the principle of their unequal alliance with a power which reaps all the advantage of it, they are attached by ties which greatly resemble chains by their strength and weight; and they are, in fact, subjects rather than allies. Besides, they have never been left to the choice of a neutrality; they have been attacked and harassed; and the disgraceful campaign of 1762 totally alienated their minds from every idea of an alliance with France, the possibility of which, indeed, was destroyed by the unfortunate war of 1757. Yet, if the marine of France should be put upon a solid footing, and if, in another war, the arms of France happen to be more successful, the Portuguese may be detached from their alliance with England, and obliged, first to adopt a neutrality, and then to form a confederacy against the power which has kept them enslaved. It is incumbent on France to destroy the connections of Portugal, not by negotiation, but by force of arms. The loss of Portugal to the English would be a subtraction of their greatest resource; and all nations interested in the humiliation of Great Britain ought to direct their efforts to that object of deprivation.

‘Portugal will never revive till then; for its present state, although rather flourishing, is a state of servitude which the nation resents, and of which the English have not the prudence to soften or disguise the inconvenience and the disgrace. There never were allies who were more the masters of a people, and never were masters more severe. They insult even while they pretend to oblige, and create ingratitude by the manner of their conferring obligations. By enlightening the Portuguese, they teach resentment of their slavery, and the wish of reforming their improvers.

‘The interest of Spain, for the sake of perfect tranquillity, would be to enter into a solid friendship with the Portuguese in order to relieve itself from enemies against whom the Spaniards will always make a disgraceful war, while they despise them, and know not how to make the attack. Those enemies are in the middle of their country all exposed, and can give them much uneasiness: but national pride and implacable hatred will oppose real advantage, until the French shall show the example.

‘In the mean time, there is much conversation at present respecting the favourable inclinations of France and Spain towards the court of Lisbon; and some pretend to foresee an approaching alliance, which will destroy the seeds of war. I am willing to admit the supposition for a moment;—but would it be advantageous? The Portuguese would still retain  
a partial



a partial neutrality ; and it is better that they should be open enemies than neutrals, because a war with them will at least afford the means of revenge against the English, to whom Portugal operates as a powerful diversion, and because a peace with Portugal would only give protection to the English trade at Lisbon and Oporto, without being productive of any benefit to the Spaniards, whom it would deprive of the indemnity which a war, not dangerous in itself if well conducted, might present. Neutrality, therefore, or a mere peace, would be useless, as far as regards Portugal, which ought to make a positive alliance or an open war, and to have the liberty of a decided choice between France and England. Here is the great difficulty. How can we believe that the Portuguese will abandon their alliance with the English, who feed them, and hold their factories, — who are at the head of all their companies, — who escort or may capture their Brasil fleets, — protect their colonies or may ruin them, — furnish supplies to Lisbon, or may starve that city by blocking up its port, — who are masters of the sea that surrounds Portugal, — and who hold its government by fear, and its people by interest ? What an advantage might not be reaped from an alliance with France and Spain, which would repair its losses, and prevent its ruin !

There are two reasons which may probably engage the conde D'Oyeras to incline his politics towards the enemies of England. First, his age, and his aversion to war, may render him desirous to conclude his life and his ministry with a peace, and consequently to amuse the two courts with which he treats, by an appearance of good-will. Secondly, the unmarried state of the young emperor revives the pretensions of Portugal, and draws her to an union with the two courts, which have power to obstruct her views respecting the marriage of the young infanta. These appear to be the real motives of the apparent good-will of the conde D'Oyeras, — of the good understanding which prevails, and of the negotiations which may be on foot. I will venture to affirm, that force only can break treaties cemented by force, and that the enmity or friendship of the Portuguese must depend on the success of a future war \*.

The French revolution totally changes the face of the European interests, in whatever way the French government may be settled : the age of courtly intrigues is past ; and the question hereafter will involve the fate of nations, whatever their forms of government may be. If, as every event seems to render probable, this dreadful war shall terminate in favour of France, — if, after having subdued and settled the continental nations which

\* These reflections, with little alteration, are copied by Dumouriez from the first edition. What follows is original.

coalesced against her, — mistress of the Netherlands, — supporting herself in the Indies, — fortunate in her depredations on the English trade, — having the disposal of the marine and ports of Holland, — she shall have no enemy to combat but England, exhausted by her excessive expenses, weakened by factions, and disgusted by a ruinous war, which the ministry have carried on against the will of the nation, — then it may be presumed, that proud Albion will not long continue the despotic sovereign of the sea, and will return to be, what nature intended, a power of the second class. Then the connections between England and Portugal will dissolve of themselves. Then France, if she has the wisdom not to abuse her triumphs, will be the support and natural ally of the powers of the second class against the confederacy of invaders, because she will present, in her external politics, the simple principles of liberty and equality, very new in affairs of negotiation, and which will alike curb the ambition of kings and people. Then Portugal will become the ally of France, as well as Spain, the king of Sardinia, perhaps raised to be king of Lombardy for the peace of Italy, the king of Naples, the Dutch, Denmark, Sweden, the Swifs, and Venetians, some small states in Italy, Turkey, and the Germanic body which France will re-invigorate.

Such will be the league of liberty against the coalitions of ambition. Free trade will form the principal article. This league will one day restore the Polish nation, and the true balance of power between all the states of Europe, founded upon reason and equality. Such is the true system, not of universal peace, which is a philosophic dream, and which the human passions will not suffer to exist, but of a kind of general tribunal, stronger than the Amphictyons of Greece, which will render more short and less dangerous the disputes that may arise between the members of the grand social body of Europe.

A translation, purporting to be of this work, has just reached us. Its title is,

*An Account of Portugal, as it appeared in 1766 to Dumouriez; since a celebrated General in the French Army. Printed at Lausanne in 1775. 12mo. 4s. Boards. Law. 1797.*

This proves to be a translation of Dumouriez' old work, 'with all its imperfections on its head,' and more, furnished by the translator, who has thought proper to omit every reflection that was made at the expense of England. This is absurd; for if Dumouriez made assertions untrue or unjust, they would fall by their own weakness; if otherwise, why are we grown so nervous, that we cannot bear to be scolded for our faults? In other respects, the translation is well executed, and some deficiencies are supplied by notes.

*Mémoires*



*Mémoires sur diverses Antiquités de la Perse, et sur les Médailles des Rois de la Dynastie des Sassanides; suivis de l'Histoire de cette Dynastie, traduite du Persan de Mirkhond. Par A. J. Silvestre de Sacy, de l'Académie des Inscriptions & Belles-Lettres. A Paris. 4to. 1793. Imported by Molini.*

*Memoirs on different Antiquities of Persia, and on the Medals of the Kings of the Dynasty of the Sassanidæ; together with the History of that Dynasty, from the Persian of Mirkhond. By A. J. Silvestre de Sacy, of the Academy of Inscriptions and Belles Lettres.*

THE four memoirs, of which this collection consists, were read before the academy of Inscriptions and Belles Lettres in 1787, 1788, 1790, and 1791, and, though printed in the following year, (with the exception of the leaves that contain the Arabic and Persian texts) were with-holden on account of the pre-requisites for printing the appendix \*. The first, the third, and the fourth memoirs have, properly speaking, but one object; as the monuments explained in them belong to the same country, are written in the same language and character, refer to dates little distant from each other, and severally relate to the princes of the dynasty of the Sassanidæ, which, succeeding to the Parthian or Arsfacidæ, occupied the throne of Persia till the conquest by the Moslemin; that is, about 420 years, or from the 223rd of our æra to the middle of the seventh century. The second memoir has a reference to several inscriptions of which the object is much less remote: some in the old Arabic character going up to the fourth century of the Hejra; others, in modern Arabic and Persian, of the ninth century of the Hejra; and both belonging to Moslem princes. If the object, age, language, and characters of these inscriptions alone be considered, they have little concern with the subject of the three other memoirs: but, as they are engraven on the ruins of the same edifices which contain the inscriptions explained in the first, M. de Sacy has joined them to the rest.

The history of the Persian kings of the dynasty of the Sassanidæ is in general little known. It is upon this account, therefore, that the translation of a part of the great historical work of Mirkhond is subjoined. M. de Sacy observes, that he might have contented himself with presenting an extract only; and

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\* It is much to be lamented that the specimens, in our founderies, of the oriental characters, and especially of the Arabic, are not only a disgrace to them, but deserve to be instanced as the most ugly in Europe, whilst those used by M. de Sacy are unquestionably the most beautiful, and, as such, are recommended to our letter-founders' attention.

adds, that the Persian historian would perhaps have appeared to the critical eye with no less advantage, if the improbable details of the recital had been retrenched; but as nothing is more difficult than to determine with precision between what are really historical facts and those which are simply traditions, he hath preferred an accurate version, which may serve to furnish materials for the professed historian.

Under the title of '*Relaciones del Origen, Descendencia, y Sucesion de Los Reyes de Persia*,' Teixeira professes to have taken Mirkhond for his guide: but M. de Sacy remarks, that, so far as the dynasty of the Saffanidæ is concerned, the Spaniard will scarcely appear to have at all consulted him.

The text of Mirkhond is accompanied with notes, chiefly geographical, extracted from a Persian work, entitled *Nozhat Alcoloub*, by Hamdullah Ben-Aboubecr Alcazvini (who died in 750 of the Hejra, 1449 of Christ), frequently cited by D<sup>r</sup> Herbelot under the title of the *Persian Geographer*. M. de Sacy intimates the probability that he shall, upon some future occasion, cause the geographical part of *Nozhat-Alcoloub* to be still better known.

To the Preface introducing these Memoirs, the author hath prefixed a short notice of Mirkhond, and the emir Ali-Schir, to whom Mirkhond dedicated his work; together with an extract from the *Journal des Savans*, which, besides an account of the memoirs themselves, contains some important explanatory remarks.

To appreciate with justice the merits of this volume, a more extended discussion would be requisite than our stated limits can admit; and, whilst such a discussion would be interesting to few, those who are solicitous to investigate the subject will naturally recur to the work itself. Learned men with whom we have conversed, give the author the praise to which he aspires; we, however, must confess that there are several particulars, and some of importance, to which we cannot accede. That M. de Sacy has discovered great learning and ingenuity, we readily allow, and should have been glad to have added that he had effected our conviction.



# OCCASIONAL RETROSPECT

OF

## FOREIGN LITERATURE.

### FRANCE.

**T**HE productions of French typography are still numerous, as well in polite literature as in the sciences; but we have only been able to procure materials for a very imperfect list of the works which have lately appeared at Paris.

*Connoissance des Temps, pour l'Année sixième, &c.* Knowledge of the Seasons and the Weather, for the Year 1798, 8vo.—The novelties of this volume are, various observations on eclipses, from the pen of M. de la Lande; a history of the recent progress of astronomy; an ascertainment of the positions of different stars; and other useful particulars.

*Annuaire de la République Française, &c.* Almanac for the Year 1798, 18mo.—This is an accurate publication.

*Théorie de la Terre.* Theory of the Earth, 5 vols.—To this edition, which is the second, M. de la Metherie has added a system of mineralogy.

*De l'Aranéologie, &c.* Of the Connection between the Atmospheric Variations and the Movements of Spiders, by Quatremère-Disjonval, 8vo.

*Elémens d'Histoire Naturelle, par Aubin-Louis Millin.* Elements of Natural History, 8vo.—This performance was published before the jury appointed for the examination of elementary books had given a sanction to it; but those censors have since honoured it with their approbation; and it has been registered among those books which are to be printed at the expense of the nation.

*Tableau Encyclopédique et Méthodique des trois Règnes de la Nature Botanique, par La-Marck.* A Regular View of the three Divisions of Botany, 4to.—The author of this piece being a botanist of great reputation, the public may conclude that it is well executed.

*Essai sur la Doctrine de Brown. Essay on Brown's Doctrine of Incitability*, by Rizo, of Constantinople.

*Anatomie Philosophique et Raisonnée*, par le Citoyen Hauchecorne. *Scientific Anatomy*, 2 vols. 8vo. — This writer treats an unpleasant subject in an agreeable manner.

*Tableau Synoptique des Muscles de l'Homme, &c. Synopsis of the Human Muscles.* In this publication, professor Chaussier has given an improved classification of those appendages of the body.

*Observations sur la Nature et sur le Traitement du Rachitisme, &c. Remarks on the Nature and Treatment of the Curvature of the Spine*, 8vo. — M. Portal has here displayed a great degree of professional skill; and numerous cases attest his accuracy.

*Essai sur la Gangrène, &c. Essay on the humid Gangrene*, by Moreau and Burdin. — This essay has met with the approbation of some of the most distinguished members of the faculty.

*Théorie des Fonctions Analytiques, &c. An Essay on the Principles of differential Calculation*, by La-Grange, 4to. — This is generally allowed to have considerable merit. A work of the same kind has been recently composed by La-Croix; but he has only published one volume of it.

*Mémoire sur les Usages de l'Ellipse, &c. On the Use of the Ellipse in spherical Trigonometry*, by Goudin, 4to.

*Essai sur les Ouvrages, &c. Essay on the Physico-Mathematical Works of Leonardo da Vinci*, 4to. — Thirteen volumes of the manuscripts of that celebrated painter having been sent to Paris from Italy, professor Venturi was permitted to examine them; and he intends to publish, without delay, those which relate to mechanics, hydraulics, and optics. It appears that da Vinci made various discoveries in natural philosophy, of which others obtained the credit. The preparatory essay is well written; and, besides the philosophical part of it, it contains an account of the life of Leonardo, and a list of his pictures and drawings.

*Mémoires Militaires, &c. An Account of the Passage of the Rhine by General Moreau and his Army; of the Siege of Kehl; and of other Operations of the Campaign of the Year 1706.*

*Principes de l'Ordonnance et de la Construction des Bâtimens, &c. Principles of Architecture*, by C. F. Viel, 4to. — This treatise is said to be highly worthy of attention.

*Règles des Cinq Ordres, &c. Rules of the five Orders of Architecture*, by Delagardette.

*Plan d'un Emprunt-Loterie, &c. Scheme of a Loan by way*



way of Lottery, 4to. — M. Le-Fèvre here proposes the appropriation of the profits of a lottery to the improvement of inland navigation, and other useful purposes.

Voyages Physiques, &c. Philosophical Travels in the Pyrenees, in the Years 1788 and 1789. The author, whose name is Pafumot, principally treats of the natural history of the environs of Barège, Bagnères, Cautères, and Gavarnie.

Essai Politique et Philosophique sur le Commerce et la Paix, considérés sous leurs Rapports avec l'Agriculture; par J. B. Rougier-la-Bergerie. A Political and Philosophical Essay on Commerce and Peace, considered with regard to Agriculture. — This work comprehends useful hints of political œconomy.

Pensées Politiques, &c. Thoughts on various Branches of Politics, by Maublanc, 12mo.

Des Moyens de régénérer la France, &c. Of the Means of regenerating France, and accelerating a durable Peace, by De-la Croix, 8vo.

Histoire des Hommes Illustres, &c. History of Persons who have done honour to France by their Talents and their Virtues, 4 vols. 12mo. — This is a biographical *epitome*, intended for the perusal of youth.

Le Mentor Chrétien, &c. The first volume of the Christian Instructor. — The compiler has made great use of the sentiments of Fenelon.

Œuvres de Fréret. The Works of Fréret, 20 vols. 12mo. — In this edition some pieces, before unpublished, are inserted.

Œuvres de Vauvenargues, &c. The Works of Vauvenargues, containing philosophical, critical, and moral Essays, 2 vols. 18mo. — A better edition has appeared in octavo.

Reflexions sur le Culte, &c. Remarks on Worship, on civil Ceremonies, and national Festivals, by Reveillère-Lépaux, 8vo. — These reflections are not profound; nor are they contemptibly trivial.

Vues d'un Citoyen, &c. Thoughts on Funerals, 8vo.

Des Effets de la Terreur, par B. Constant. Of the Effects of Terror, 8vo.

Essai sur les Antiquités du Nord, &c. Essay on the Languages and Antiquities of the North, by C. Pougens.

Elémens Raisonnés de la Grammaire Française, &c. A new French Grammar, by Roullé, 3 vols. 8vo. — It is not well executed.

Elémens de la Langue Italienne, &c. A Method of learning the Italian Language with Facility, by Siret, 8vo. — This work is superior to the English grammar of the same author.

Une

Une Journée de Paris. A Cursory Account of Paris, 18mo. — It is lively, but frivolous; and it is couched in an affected style.

Les Soirées, &c. The Evening Reflections of a Recluse, 8vo. — The political parts of this volume are not uninteresting; and the writer (M. Chappuyzi) has introduced an entertaining narrative of a tour into the territories of Chablais and Vaud.

Alphonse d'Armencourt, &c. The Handsome Widow. — This is a wretched novel, written by Madame de Sancy.

Les Infortunes de Maria, &c. The Misfortunes of a Persian Slave: — a tale of little novelty.

The following works have been published in different provincial towns of France.

Système Méthodique, &c. A Methodical System of Muscular Classification, by C. L. Dumas. Montpellier.

Manuel du Physiologiste, &c. Fundamental Propositions of the Science of Animal Economy. Metz.

Théorie de la Nature. Theory of Nature, by J. A. Cazalet. Bourdeaux.

Journal des Mères de Famille, &c. Bourdeaux. — This is a periodical work, calculated for the instruction of mothers in the best means of preserving the health of their children.

Histoire des Révolutions, &c. History of memorable Revolutions. Lyons, 1796.

Many translations have also been recently given to the world by the French *literati*. Those which chiefly call for our notice, are, a translation of Plato's Letters, of the Politics of Aristotle, Adam Smith's Considerations on Languages, Ferguson's Essay on Civil Society, Murphy's Tour in Portugal, Parkinson's Account of Cook's first Voyage, Muller's Association of the Princes of the Germanic Body, some of the pieces of Dr. Franklin the American philosopher, Gibbon's Miscellaneous Works, and Sterne's Sentimental Journey.

## HOLLAND.

Gerardi Vrolik Dissertatio, &c. A Medico-Botanical Dissertation. Leyden, 1796. — It principally treats of the fall of the leaf.

P. J. Van Maanen, Med. Doctoris, Oratio de Studio Chirurgico, &c. An Oration calculated for the Promotion for Chirurgical Knowledge. Harderwyck, 1796.



Brief, &c. A Letter to Citizen Hahn concerning a Tax proposed for the Batavian Republic. — Leyden.

Reddingii Observationes, &c. Critical Remarks on some of the Psalms, 8vo. Franeker, 1795.

Theſium Controversarum Decades XXVIII. Controversial Discussions, by Voorda. Leyden, 1796. These relate to points of jurisprudence.

Lofreden, &c. a Panegyric upon Schultens the Orientalist, by Kantelaar, 8vo. Amsterdam.

Anacreonti quæ tribuuntur Carminum Paraphrasis Elegiaca. A Paraphrastic Latin Version of the Poems of Anacreon, by Hœufft. Dordrecht, 1795. — We do not approve the application of the elegiac metre to the light effusions of the Teian bard: but the verses of Hœufft are not despicable.

Tafreel, &c. Account of the last Revolution of the United Provinces, 8vo. Amsterdam, 1796. — This is represented as a faithful and well-written narrative of a remarkable revolution.

Carminum Sylloge Altera, &c. A Second Collection of Poems, by Nodell, 8vo. Rotterdam, 1796. — Some of these pieces are pleasing and elegant.

Anthologia Græca, 4to. Utrecht. — The classical reader will be pleased to hear, that M. de Bosch has enriched this edition of the various pieces of the minor Greek poets, with the Latin version of the celebrated Grotius, of which he with difficulty obtained a manuscript copy.

## NETHERLANDS.

Coup-d'Œil sur les Remarques, &c. A Survey of the Remarks of the Physician Caels on a late Publication, 8vo. Brussels. — Caels had animadverted on the methods proposed by M. Vanasbroeck, in a work entitled Nature the best Physician, for the gentle and easy cure of disorders; and the assailed practitioner defends himself with spirit.

## SWITZERLAND.

Tabulæ Phytographiæ, &c. Botanical Tables, by John Gesner, folio. Zurich, 1795. — Dr. Schinz is the editor of this performance of his deceased friend; and he has added to it an useful commentary.

Carite

*Carite et Polydore*, 12mo. Lausanne, 1796. — The author of this tale is Barthélemy, to whom we are indebted for the *Travels of Anacharsis*.

*Cyrus et Milto*, par H. D'Ussières. Geneva, 1796. This is a political romance.

*Histoire des Vaudois*, &c. History of the Inhabitants of the Western Valleys of Piedmont, 2 vols. 8vo. Lausanne. — The history of the Vaudois is interesting to all protestants; and it is not ill recounted by M. Brez in these volumes.

*Acroama de J. J. Steinbrychelio*. A Discourse on the Merits of Steinbrychel, by Hottinger, 12mo. Zurich, 1796. — The person here praised was an eminent philologist, whom his panegyrist has succeeded in some of his academical posts.

## SPAIN.

*Dissertacion Botanica*, &c. Dissertation on various Plants, by Don Joseph Pavon, 4to. Madrid. — Some new plants are described by this writer, who, by visiting Spanish America, has augmented his botanical knowledge.

*Collecion*, &c. A Collection of Papers on Subjects of Botanical Controversy, 12mo. Madrid, 1796. — This volume was published by the celebrated botanist Cavanilles, at the command of his catholic majesty.

*Pharmaciae Elementa*, &c. Elements of Pharmacy, connected with modern Chemistry, 4to. Barcelona, 1796. — F. Carbonel has here given a clear view of the principles of the pharmaceutic science.

*Noticias varias*, &c. A Variety of curious Notices respecting Madrid, for the year 1797.

*Juicio de la Historia de España*, &c. An Examination of Mariana's History of Spain, by the Marquis of Mondejar, 8vo. Madrid, 1796. — Some of the errors of Mariana are corrected by this critic.

*El Siglo Pitagorico*, &c. The Pythagorean Age, by A. H. Gomez, 8vo. Madrid, 1796. — A moral and amusing piece.

*Cartas de Heloyfa*, &c. Letters of Eloisa and Abelard, in Spanish Verse, accompanied with Notes. Salamanca. — The letter in the name of Eloisa is translated from Pope.

## ITALY.

*Elementa Juris Romani*, &c. Elements of the Roman Law, by Scorzafave, 8vo. Naples, 1796. — This treatise is well



well adapted for the instruction of students in the civil law.

*Disegno di Lezioni, &c.* Researches into the Hebrew Language, by A. Muzzi, 8vo. Pavia, 1796.

*Vita di Antonio Cavallucci, &c.* Life of Cavallucci, the Painter, 8vo. Venice, 1796. — Targioni has here delineated the character of the artist with the skill of a connoisseur.

## GERMANY.

*Aphroditographische-Fragmente, &c.* Account of the Planet of Venus, by Schroter. Helmstadt, 1796.

*Phytographia, &c.* A Description of uncommon Plants, by Willdenow, folio. Erlang, 1794.

*Tentamen Dispositionis Fungorum, &c.* An Attempt for a Methodical Arrangement of Vegetables of the Mushroom Kind, by Persoon, 8vo. Leipzig. — The accuracy of this treatise is acknowledged by botanical judges.

*Elementa Terminologiæ Botaniciæ, &c.* Account of Botanical Terms, by Plenck, 8vo. Vienna, 1796. — The definition of each term is accompanied with an example.

*Annalen der Botanik, &c.* The twenty-first number of Uster's Annals of Botany. Leipzig. — This number contains an account of a new species of *ornithogalum*, a dissertation on the *phallus*, the observations of Savi and Roth, and a review of new botanical works.

*Abhandlung, &c.* Treatise on some acoustic Instruments, translated from the French of M. Lambert, with an Appendix, by Professor Huth, 8vo. Berlin, 1796. — The Appendix contains proposals for the improvement of speaking-trumpets.

*Historia Systematis Salivalis, &c.* Physiological and Pathological View of the Salival System, 4to. Jena. — Dr. Siebold has here evinced some medical and chirurgical ability.

*Über die Wirkung, &c.* On the Operation of Mineral Waters, by Wichmann, 8vo. Hanover.

*Nachrichten über das Französische Kriegs-Spitalwesen.* Information respecting the French Military Hospitals, by Wedekind. Leipzig.

*Betrachtungen, &c.* Reflections on the Art of War, 8vo.

*Begebenheiten, &c.* Adventures of F. C. Laukhard in the present War. Leipzig, 1796.

*Collection de Quarante-deux Plans, &c.* Forty-two Plans of the most memorable Battles and Sieges of the War of seven Years, by J. F. Roesch. Franckfort on the Mayn, 1796. — These plans are remarkably accurate.

*Kritik der Deutschen, &c.* A Critical Survey of the German Constitution, 8vo.

*Allgemeine Historisch-topographische, &c.* An historico-topographical Account of Caucasus, 8vo. Gotha, 1796. — This is a compilation, by Schröder, from the papers of the deceased Dr. Reinegg.

*Handbuch, &c.* Manual of Geography, 8vo. Weimar: — the first volume of a work of merit.

*Neues Historisch, &c.* New Historical and Biographical Dictionary, by Grohmann, 8vo. Leipzig, 1796. — This work is not yet finished.

*Das Gelehrte Teutschland, &c.* Learned Germany; or an Account of living Writers, 8vo. Lemgo. — Professor Meufell is the editor of this performance; and he has not only improved the similar work of Hamberger, but has added the German artists to the *literati* of the country. How many volumes the whole will make, we have not learned.

*Erläuterungen, &c.* Illustrations of the first book of Samuel, and of the Proverbs of Solomon, by Hensler, 8vo. Hamburg, 1796.

*Versuch, &c.* An Investigation of the negative religious Principles of the French, 8vo. Franckfort, 1796. — A positive rather than a negative religion is recommended by the writer of this dissertation.

*Von Erlöser der Menschen, &c.* Of the Saviour of Mankind, 8vo. 1796. — J. G. Herder here discusses various points relative to the author of the Christian religion.

*Denckmahil der Freundschaft, &c.* A Memorial of Friendship and Love, 8vo. Leipzig, 1796. — A tribute to the memory of the late Marianne Ehrmann.

*Abhandlungen, &c.* Dissertations on various Systems of Morality, by Conz, 8vo. Tübingen, 1795.

*Entwurf eines Werkes, &c.* Sketch of a Work on the Subject of Old Age, by Dr. Valli; translated from the Italian, by Bonelli, 8vo. Vienna, 1796.

*Description du Cabinet, &c.* M. de Murr's Description of the Cabinet of Paul de Praun. Nuremberg.

*Dionis Cassii Romanarum Historiarum quæ supersunt, &c.* The Remains of the Roman History of Dio Cassius, 3 vols. 8vo. Leipzig. — Penzel is the philologist who prepared this edition; and the emendations and criticisms of Reimar and Reiske have served as the foundations of his labours.

*Alciphronis Rhetoris Epistolæ, &c.* The Epistles of Alciphron the Rhetorician, 8vo. Leipzig. — Bergler's commentary is printed with these entertaining epistles; and Wagner has added his own notes and those of several other critics, having



having previously examined, with a degree of accuracy superior to that of some of his predecessors, a variety of manuscript copies.

*Aristophanis Comœdiæ, &c.* The Comedies of Aristophanes, 8vo. Leipzig. — Invernezini has published the third volume of this edition, which is not deficient in accuracy.

*Æschyli Tragicœdiæ quæ supersunt.* All the extant Tragedies of Æschylus, 8vo. Halle. — This, which is the fourth volume of the publication, will not derogate from the reputation of Schutz.

*Arati Phænomena.* The Phænomena of Aratus, 8vo. Leipzig. — Buhle is the editor of this poem; and he has added to it the treatise of Leontius on the Sphere.

*Athenæi Deipnosophistarum Libri Quindecim.* 8vo. Leipzig: — a new edition of Athenæus, which is yet unfinished.

*Theocriti Epithalamium Helenæ.* The Poem of Theocritus on the Marriage of Helen, with Notes by Siebdrat, 8vo. Leipzig.

*Apollonii Rhodii Argonautica.* The Poem of Apollonius on the Expedition of the Argonauts, 8vo. Leipzig. — The learned Beck is the person employed in this edition, of which the second volume is now published.

*Versuch einer Kulturgeschichte, &c.* History of the Progress of Civilisation among the States of ancient Greece. Vol. I. 8vo. — Professor Hartmann has been praised for the manner in which he has executed this volume.

*Über die Reinigkeit, &c.* On the Means of promoting and establishing the Purity of the German Language, by Kindlerling, 8vo. Berlin, 1795.

*Versuch, &c.* Essay on German Synonymy, 8vo. Halle, 1795.

*Xenophontis Ephesii Ephesiæcorum Libri Quinque, &c.* The Romance of Xenophon the Younger, 4to. Vienna, 1796. — This is the best edition which has appeared of a romance not very estimable. The new Latin version, and the remarks on the text, do credit to the baron Locella.

*Neue Miscellaneen, &c.* New Miscellanies, 8vo. Leipzig. — This is a periodical publication, relative to antiquities, the arts, &c.

## S W E D E N.

*Allgemeines Schwedisches, &c.* General Account of the State of Literature in Sweden, during the Reign of Gustavus III. by Ludeke, 7 vols. 8vo. Stockholm, 1796. — This work has been long under the author's hands; for the first volume

made

560 OCCASIONAL RETROSPECT, &c.

made its appearance in the year 1781. The execution of it deserves a favourable report.

RUSSIA.

ΑΝΑΚΡΕΟΝΤΟΣ Τῆς Μελῆ, &c. The Poems of Anacreon, 4to: Petersburg, 1794. — This is a splendid edition, with regard to paper and typography. It is accompanied with a Russian translation.



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**A R E V I E W**  
**OF**  
**P U B L I C A F F A I R S,**  
**FROM**

**The Beginning of MAY to the End of AUGUST, 1797.**

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**F R A N C E.**

**W**HEN the gallant and enterprising Charles VIII. invaded Italy before the close of the fifteenth century, his progress was surprisingly rapid; but the vigour of his arms made no permanent impression. The success of Louis XII. in the same part of Europe, though it was not so speedily checked, was frail and delusive. But, at the present critical and eventful period, remarkable and fundamental revolutions in the political state of Italy have resulted from the efforts of the troops of the French republic. Constitutions, sanctioned by time and habit, have been subverted; and the people have emerged from that servitude by which they had been long depressed. It is incumbent on them to restrain the fervour of democratic innovation, and prevent the absorption of genuine liberty in the abyss of licentiousness and anarchy.

During the contest between the French and the forces of his imperial majesty in the circle of Austria, the leaders of the Venetian aristocracy raised a military force with a view of preventing the return of Buonaparte into Italy; and many of the subjects of that government took opportunities of assassinating the stragglers from the French army.

The victorious general having denounced vengeance against the Venetians for these outrages, the senate disclaimed all encouragement of such conduct, promised to punish the offenders, and professed a desire of maintaining concord and friendship with the Gallic commonwealth. These declarations were considered by Buonaparte as insincere; and the sequel proved that they were so. Different parties of the Venetian soldiery attacked the divided battalions of the French; and, at Verona, the latter were closely besieged; but, though they were driven from the town, they soon recovered it. A manifesto now appeared in the name of Buonaparte, who, after an enumeration of acts of hostility committed by the Venetians, recalled the French minister from their metropolis; and declared that he would treat their troops as enemies, and seize the Terra Firma of their state without delay.

This peremptory denunciation filled Venice with confusion; but it gave great joy to those who wished for a change of government. Regardless of the existing authorities, the friends of democracy held political meetings; and various changes of the constitution were proposed and discussed. Notwithstanding the opposition of a strong party, it was resolved, on the 11th of May, that a more democratic form should be given to the Venetian republic; and the French were invited to the capital, to superintend the completion of the new government. In the mean time, a municipality was erected on the French model; a circumstance which produced a riot among the populace. The houses of some of the innovators were attacked, and other outrages ensued; but the commotion was quelled with little effusion of blood. A body of French arrived on the 16th; and they were received as friends and protectors.

A proclamation which was emitted by the new municipality tended to reconcile, to the altered government, many who would otherwise have been unfriendly to it. Apprehensions had been entertained of the non-payment of the public debt; but the proclamation intimated, that the financial engagements of the former administration would be inviolably observed. This conduct reflects credit on the new rulers; and we hope that none of the eventual changes of government, in Italy or in any other country, will



will be attended with injury to those who trusted their money on the basis of national faith.

Deputies being sent from Venice to treat with Buonaparte, he demanded, as the price of his protection, the cession of the Terra Firma, subject to the provisional restitution of a part of that territory; the grant of a large sum of money, besides paintings, statues, and manuscripts; the annihilation of the old constitution; the liberty of garrisoning the city; and the partial surrender of the Venetian navy. These terms were accepted; and the boasted constitution of Venice became an empty name. In consequence of this agreement, directors were appointed by the general for the administration of the Venetian affairs; and, in concert with this executive council, the municipality continued its assumed functions. Mazini, who had acted as doge under the late government, was permitted to act as one of the directors; and his popularity gave weight to the new arrangements.

Under the auspices of the French, the revolutionary spirit also extended itself to Genoa. A body of mal-contented assembled in arms, and insisted on a reform of the government; but they were soon attacked by soldiers, workmen, and others, and were defeated with some slaughter. The leaders of the administration, trusting to the loyalty of the prevailing party, flattered themselves with the hope of maintaining their authority unimpaired. They were therefore surprised when they found that the successful combatants refused to obey their orders, and waited for an opportunity of following the example of the Venetians. French emissaries eagerly fomented the patriotic zeal, or the turbulent spirit, of the unsubmitting body; and Buonaparte gave directions for the formation of a camp near the city. The approach of this force encouraged the democratic phalanx to act with vigour against the aristocracy; and the Genoese constitution was on the verge of ruin. The privileges of the nobles were diminished, if not annihilated: the rights of the people were asserted; and all who had been imprisoned for sedition were restored to liberty. The flame spread to Finale, and other towns of the republic; and several conflicts took place, in which the adherents of the old government were generally unsuccessful. Contributions were levied by Buonaparte: a provisional administration

tion was adjusted; and the French interest was triumphant.

With respect to the state of affairs between the French and the emperor, it may be remarked, that, after the signature of the preliminaries, the former evacuated the Austrian territories, and the generals of the opposite armies drew a line of demarcation, beyond which the troops were not to pass. A proclamation was published at Vienna, for superseding the general levy of troops which the court had ordered; but, in acknowledging the loyal zeal which had been displayed, Francis intimated his hope, that, if his pacific views should be frustrated by adverse circumstances, he might depend on the renovated ardour of his people.

Though the preliminaries were ratified by the emperor on the 23d of April, he has not yet confirmed them by a definitive treaty. The negotiations have been long continued at Udina; but the circumstances with which they are attended, or the causes of the delay of pacification, are objects of conjecture rather than of notoriety.

The internal affairs of the French republic, within the four months which are comprehended in this survey, were more interesting than those of the preceding period. The members of the directory did not act in strict concert with the majority of the two councils. They wished to be wholly independent of the legislative body; but the moderate party endeavoured to counter-act the establishment of such an oligarchy. In a message which was communicated, on the 16th of May, from the directory to the council of five hundred, the law which orders the supercession of one of the members of the executive body, was censured as unconstitutional; and a refusal of enforcing it was intimated. This refractory behaviour produced indignant murmurs in the assembly; and the law was not allowed to be thus evaded.

The introduction of the new third of each council took place on the 20th of May. So many individuals who were not very friendly to republican government had been chosen by the people, that the violent party could not conceal its displeasure. The majority, however, disregarded the murmurs of the factious part of the community, and gladly received the new deputies. Pichegru, who had signalised his military talents in defence of the state, was elected president of the council of five hundred, by a con-



considerable plurality of votes; and Marbois was honoured with the same dignity in the other assembly. Some days afterwards, the former body prepared a list of candidates for the office of director, in the room of Letourneur, on whom the lot of discharge had fallen; and the person of whom the council of elders made choice, was Barthélemy; not, as some have asserted, the author of the *Travels of Anacharsis*, but a respectable individual of the same family, who was then acting in a diplomatic character at Basle. It was supposed by many, that he would not accept the offered employment; but, being desirous of contributing to the complete re-establishment of order and tranquillity in France, as well as to the restoration of general peace in Europe, he acquiesced in his elevation to power. In his way to Paris, he was received with as much honour and respect as if he had been a sovereign prince. The price both of the French and English funds rose on his appointment; and the people drew, from his well-known moderation, conclusions favourable to their wishes for peace. But these pleasing hopes were checked by the apprehension of his want of influence over his associates.

The debates of the legislature, for some time after the late partial renewal, were, in general, less acrimonious and vehement than they had been before that change; and superior lenity was evinced in the result. Some rigorous laws against the relatives of emigrants were repealed; and various prudent and moderate regulations were adopted. These proceedings excited the clamour of the factious citizens, who accused the leading members of a dangerous attachment to royalty.

The state of the French colonies being taken into consideration, it was proposed, that a general pardon should be granted for revolutionary crimes committed by the inhabitants, and that measures should be taken for establishing the constitution in those settlements. St. Laurent, and the other commissioners who had acted improperly in the island of St. Domingo, were recalled to France to give an account of their conduct; and three agents, whose functions were to expire in a year and a half, were sent out for the purposes of colonial reform.

The subject of finance gave rise to frequent debates. On one of these occasions (June 16), Desmolières drew an unpleasing picture of the state of the treasury, and recom-

mended an immediate peace as the only efficacious remedy for the disorders and distresses of the nation. He complained of the extravagant demands made by the directory upon the committee of finance, and of the weakness of the latter in giving way to such requisitions, founded as they were on no other basis than delusive pretences of promoting the return of peace. In a subsequent meeting, he moved for the annihilation of the power of the directory over the public purse; and his proposition was embraced. Le-Clerc condemned this resolution in strong terms, as the effect of prejudice and animosity, and urged the repeal of it: but his speech was received with great disapprobation; and, after a contest more violent than had for some time been witnessed, the assembly proceeded to other business. The council of elders, however, in which the violent faction gradually gained strength, favoured the executive power by rejecting the resolution.

The conduct of the directory, in encouraging the measures which Buonaparte had taken against the aristocratical governments of Venice and Genoa, did not meet with the approbation of the council of five hundred. Dumolard reprobated this violent interference as an infringement of the constitution, and of the law of nations; and moved for a particular inquiry into these proceedings. He, at the same time, proposed an investigation of the predicament in which the republic stood, both with regard to Switzerland and the United States of America. The majority agreed to his various motions.

Amidst these discussions, an alarming spirit of faction appeared in the revival of those meetings from which so much mischief had flowed. Seditious clubs were formed in Paris and other towns; and the members of these societies took every opportunity of inveighing against what they termed the anti-republican measures of the moderate party. Proper steps were not taken either for crushing these clubs as they successively arose, or for restraining them within due bounds. Duplantier, indeed, and other senators, exerted themselves against these associations; but the remedies proposed were too long neglected.

The favours which were granted to the banished clergy afforded a pretence to the clubs for arraigning the proceedings of the legislature. The debates on this subject were frequently renewed; and various propositions were made

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in behalf of the unfortunate ecclesiastics. At length, on the 15th of July, the scheme of Dubruel was sanctioned by a great majority of votes. It was resolved, that the laws which had denounced the punishment of exile against the clerical non-jurors should be repealed; that those laws by which banished priests had been put on the same footing with emigrants, should also be annulled; and that the individuals in question should be reinstated in all the privileges of French citizens, on complying with the conditions which the constitution prescribed. It was then moved, that they should be required to sign a declaration of submission; but, after a warm debate, La-Rivière (who had succeeded Pichegru as president) declared that the decision was adverse to the enforcement of the declaration. This point being doubted, the nominal appeal was demanded; and it appeared, that the majority promoted the declaration.

One ground of dispute between the directory and the legislature, related to some of the subordinate ministers, whom the former, notwithstanding strong objections and complaints, retained in their employments. Affecting to relax in their obstinacy, the directors gave orders for some official changes. They dismissed De-la-Croix from the department of foreign affairs, and appointed Talleyrand-Perigord (formerly bishop of Autun) to succeed him. M. de Neuf-château was declared minister of the interior, and La-Roche administrator of the police. Truguet was obliged to resign the management of naval concerns to Pléville; and general Hoche was requested to act as minister of war. These appointments were not altogether acceptable to those who had censured the conduct of the displaced officers; and it was affirmed, that the remedy was worse than the disease.

To secure a victory over their adversaries, three of the directors (Reveillère-Lepaux, Barras, and Rewbell) formed arbitrary schemes of violence. They secretly ordered the approach of bodies of soldiers to the capital; and, with this unconstitutional aid, they resolved to proceed to extremities against the leaders of the opposite party, if they should not be able to effect their purpose by terror alone.

In a debate which followed the change of the ministry (July 18), apprehensions of directorial machinations were hinted; and it was moved by Camille, that the national

guard should be organised. Dumolard, though he was not disposed to believe, that the executive power would venture to excite commotions to the prejudice of the legislature, as it would injure itself by such unjustifiable conduct, seconded a motion calculated for the public security; and the council of five hundred ordered a report to be prepared on the subject. This speaker, at the next meeting, was chosen president. The rumour of military preparation gaining ground, an inquiry was made into the truth of it. Aubry stated, that some regiments of cavalry had arrived within seven leagues of Paris; and he expressed his hope, that the punishment denounced by the constitution might be inflicted on those who had promoted such an illegal measure. A message being sent to the directory for an explanation of the circumstance, an evasive answer was given. The expediency of arming being again discussed, La-Rivière deprecated all delay of necessary preparation: but Pastoret advised a postponement of all resolutions on this head, till the necessity of such precaution should be fully demonstrated; and the assembly voted an adjournment of the debate. This want of vigilance may be justly blamed, as the schemes of the directorial conspirators were sufficiently clear to authorise immediate arrangements of defence.

The arbitrary triumvirate amused the council with assertions of the tranquillity of the metropolis, and of the readiness of the means of preventing any attempt to disturb it. A report was also presented from the new minister of police, who endeavoured, in subserviency to his three employers, to lull the suspicions of the senators.

A plan of military organisation was prepared by a committee, consisting of Pichegru and four other members; but the adoption of it was still postponed, in compliance with the suggestions of those who were of opinion, that it would be a rash step, equivalent to a declaration of war. After other debates, however, the plan was sanctioned. Another step was now taken, which ought to have been adopted at an earlier period. This was the suppression of the clubs, to which both councils at length agreed. About the same time, the unpopular La-Roche was dismissed from his employment, to make way for Sotin, who, having formerly had a narrow escape from Jacobin fury, was no friend to the system of terror. General Hoche excused himself



himself from an acceptance of the post which had been offered to him, alleging that he was disqualified, as he had not attained the age of thirty years; and, though the directory pressed him to undertake the office, he persisted in his refusal. General Scherer was then appointed to the vacant department.

After a course of inquiries relative to the march of troops, De-la-rue brought forward the report of the committee, stating, that above 26,000 men had been drawn from the army of the Sambre and Meuse; that this force, followed by an ample *apparatus* of artillery, advanced towards the metropolis; that the men who composed this detachment had been taught to entertain the most injurious prejudices against the legislative body; and that Hoche encouraged their disobedience to the orders which had been issued for their retreat. This report increased the alarm of the well-disposed citizens; and the dread of convulsion pervaded the community.

The contest gradually became more critical; and the explosion seemed not very remote. Each party accused the other of revolutionary schemes, and of the most criminal and sanguinary intentions. The president Dumolard, on the 10th of August, warned the council of the danger to which liberty was exposed from the intrigues of ambition; reminded his hearers of the bloody despotism of Robespierre; and intimated the necessity of vigilance and spirit for the counteraction of the attempts of those traitors who sought the revival of that infamous system. On the other hand, the leaders of the directory imputed, to their opponents, a desire of subverting the constitutional government, and of risking the horrors of a civil war for the ruin of the republican party, and the extinction of genuine freedom.

After a succession of debates which we cannot be expected to particularise, warm altercation arose (on the 30th of August) from Du-Prat's denunciation of a pamphlet published by Bailleul, a strenuous advocate for the directorial cause. In this piece, the vilest calumnies, and the most scurrilous obloquy, were thrown out against the senatorial majority. Le-Hardy justified the sentiments and assertions of the writer, and declared his firm belief of the existence of an anti-republican plot. Tallien, and several other speakers, supported this opinion, amidst a violent clamour, which

which the president (Simeon) could not effectually repress. Dumolard and Thibaudeau vindicated the proceedings of the majority with eloquence and spirit; but the assembly refused to stigmatise its bold calumniator.

The scheme of a new tribunal, proposed by Thibaudeau for the more effectual prevention of treasonable conspiracies and other crimes, met with strong opposition from the friends of the directory, who reprobated the project as iniquitous. It was repeatedly discussed, but not sanctioned.

The dreaded conspiracy was, at length, fully discovered in its effects. By the secret orders of the triumvirate, troops were posted in different parts of the city; and, early in the morning of the 4th of September, a strong detachment, led by general Moulin, approached the Tuilleries, and, in defiance of the national guard, entered an apartment in which Pichegru and twelve other members were assembled. These senators were apprehended as criminals, and conducted to the Temple. Other individuals, obnoxious to the triumvirate, were afterwards arrested and imprisoned; and Barthélemy was one of the number. Carnot, who favoured the moderate party, would also have been seized, if he had not opportunely escaped.

The authors of this scheme of violence now issued a proclamation, denouncing instant death to every person who should propose the restoration of royalty, or the establishment of the constitution of the year 1793, as well as to all who should commit any act of pillage. These severe denunciations were followed by an order for the occupants of a theatre called the Odeon, and of the School of Health, to resign the halls in those buildings to the two councils, on pain of being declared rebels, but under the promise of an indemnification. An order was afterwards given for the confinement of the editors and printers of thirty-two journals, that they might be tried for having conspired against the republic.

While the chief posts of the city were occupied by the soldiery, to whom the national guard had readily submitted, the two councils assembled; and they soon received from the directory the pretended proofs of the unconstitutional machinations of the arrested senators and their accomplices. In the message which introduced these papers, the necessity of providing for the maintenance of the constitution



Justification was stated as the forcible ground on which the executive managers had acted. If the delay of a single day had occurred, the republic, it was said, would have been subverted, and the pretender, who styles himself Louis XVIII. would have fixed the yoke of slavery on the necks of the people. A committee of public safety was appointed; and a report was prepared, in which the views of the subdued party were declared to be of the most dangerous nature, while the proceedings of the directory were justified and applauded. The subservient members approved this report, and adopted arbitrary resolutions against the supposed delinquents. As the provincial assemblies were said to have made choice of emigrants (who had returned in defiance of the laws), rebellious chiefs, and the most obnoxious individuals, not only for the legislative body, but for various public functions, it was readily voted, that the proceedings of the primary and other assemblies, in many of the departments, should be annulled; and the persons thus excluded from senatorial and other offices were superseded by the friends of the victorious faction. It was decreed, that the emigrants who had returned should be banished; and that the law which recalled the exiled ecclesiastics should be repealed. It was also resolved, that not only the directors Carnot and Barthélemy, but Pichegru, Desmolières, Pastoret, Dumolard, La-Rivière, Aubry, and fifty-nine of their confederates, should be transported without delay to whatever place the directory should appoint. Eight names, according to some accounts, were, on subsequent consideration, erased from the list; and Thibaudeau was one of those who received this indulgence.

The proceedings of the triumvirate were palpably unjust and tyrannical. The evidence of a plot for the restoration of royalty was weak and unsatisfactory; for, though some of the opponents of the directory were inclined to promote such an event, the majority do not appear to have entertained the least idea of abolishing the republican constitution. But, while we condemn the usurpatory violence of the oligarchical cabal, our indignation is in some degree diminished, when we consider, that no lives have been sacrificed on the occasion, and that the persons whom, however innocent, such miscreants as Robespierre and Couthon would have put to death, have been merely banished, undoubtedly by an iniquitous decree, but by an act of power less

less atrocious than the conduct of former republican tyrants.

### GREAT BRITAIN.

While the public anxiously waited the effect of those preliminaries of peace which we mentioned in our last Appendix, and which, it was eagerly hoped, would extend their influence to Great-Britain, an affair occurred, which, though of a less important nature, requires some notice. The eldest daughter of his Britannic majesty having acquiesced in the royal wish for her entrance into the matrimonial state, her parents agreed to the proposals of a German prince, who, though his father is a catholic, has attached himself to the reformed faith. We allude to the hereditary prince of Wirtemberg (Frederic William) who has for some time ruled that state in the name of the indisposed duke. On the 3d of May, the king sent a message to each house of parliament, intimating his persuasion that an alliance with this prince would be acceptable to his people, and requesting that such a portion might be granted to his daughter, 'as would be suitable to the honour and dignity of the crown.' Addresses of compliance were voted; and it was resolved, that 80,000 pounds should be allowed as the dowry of the princess. It might have been expected, that the sovereign would have portioned his daughter without a fresh demand upon the public, in whose burthens the court might participate without repining; but, amidst the profusion of millions, so small a sum is almost unworthy of notice.

Before the completion of the marriage, the prince of Wirtemberg made a short tour into some of the south-western counties of England. When he approached the metropolis in his return from this excursion, he was met by a deputation of courtiers, and conducted to St. James's palace in formal procession; and splendid preparations were made for the nuptials. The marriage was solemnised on the 18th; and it was followed, according to the usual practice, by festive entertainments and popular addresses, till the prince and his bride embarked for the continent.

The general attention was soon recalled from this transient subject to the momentous concerns of the fleet. Though the disturbances at Spithead and St. Helen's were sup-



suppressed, appearances of discontent were observed among the seamen at the Nore. These symptoms gradually increased; and, as the concessions made to the sailors at Portsmouth had been extended to the whole royal navy, it was allowed, even by many of the opposers of the ministry, that the new commotions arose from a spirit of turbulence and sedition, rather than from the desire of a redress of grievances. Others, however, were of opinion, that some of the additional demands were not unreasonable.

In the interval, between the accommodation at Portsmouth and the alarming mutiny at the Nore, the seamen at Plymouth were guilty of some irregularities, and in a state of insubordination; but the remonstrances of their officers, and the return of cool reflection, restored order among them. More vigorous measures were requisite for the re-establishment of discipline at the Nore.

The *Sandwich* was the ship in which the delegates or representatives of the mutineers assembled; and here, on the 20th of May, they framed a series of demands, declaring, that they would not return to their former subordination, unless their desires should be granted. Besides the increased allowance of wages and provisions, they required, that, on the arrival of a ship in harbour, permission of absence should be allowed to the men (but to a limited number at a time), for the purpose of visiting their friends; that all arrears of wages, down to six months, should be paid before a ship should put to sea; that no officer who had been discarded from a ship should be again employed in the same vessel, without the consent of the crew; that a more equal distribution of prize-money should be made; and that some of the articles of war should be abrogated, and others altered. The lords of the admiralty declared, in reply, that they could not give the seamen any hopes of the grant of their additional requests; and intimated, that, if the mal-contents should delay their submission to lawful authority, the royal clemency, which they were now at liberty to receive, would be exchanged for the rigours of justice.

Dissatisfied with the answer from the admiralty, the delegates continued to exercise their usurped authority. In a subsequent communication from the board, the offer of pardon was renewed: but it made no impression on the mutineers;

tincers; and it was announced as the determination of the delegates, that they would not come to any accommodation, unless some of the lords of the admiralty should repair to the Nore, and personally engage for a redress of the grievances of the fleet. This peremptory declaration was followed by defensive arrangements, and a disposition of the ships in lines of battle.

Such rebellious proceedings rendered it necessary, in the garrison of Sheerness, to prepare for hostile operations. The fortifications were hastily improved; and the utmost vigilance and strictness of discipline prevailed. The seamen who came on shore were apprehended as delinquents, except such as were dismissed by the delegates for a non-compliance with their views.

The mutineers had made choice of Richard Parker, a bold aspiring man (whose education was in some degree superior to that of the generality of his comrades), as the director of their affairs, and the president of their council. Elate with the confidence which they reposed in him, he seemed more desirous of establishing himself in the possession of unconstitutional sway, than of reverting to those habits of regularity and subordination, which all societies demand, and which his profession particularly requires.

Besides the grand council, committees were formed in the different ships; and those seamen who refused to obey the commands of these self-constituted assemblies, were frequently punished with rigour. Being debarred, by the precautions of government, from a communication with the shore, the delegates added robbery to their usurpation of power; for they did not scruple to plunder some mercantile vessels of various articles of subsistence. Others they were content to detain, with a view of demonstrating the firmness of their resolution, and of intimidating the court into an acquiescence in their wishes. The ministry, however, resolved not to yield to the seditious arrogance of the insurgents; and, though some members of the board of admiralty repaired to Sheerness, no agreement ensued, as they were not authorised to make any concessions. A proclamation, issued on the 31st of May, was also ineffectual. The confederate seamen defied the menaces which it held out, and continued to violate the law and the constitution.

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When the nautic sedition had risen to this height, a royal message was sent to the parliament, stating the necessity of demanding the utmost assistance of the faithful subjects of the crown for the suppression of such a dangerous mutiny, and desiring the two houses to make more effectual provision for the prevention and punishment of all attempts to propagate disobedience and disorder among the seamen or the soldiery. An address of loyal promise was voted by the peers without debate; but, when the same subject was agitated by the commons, Mr. Sheridan lamented, that the demands of the sailors had not been examined by commissioners specially appointed, persons of different parties and descriptions, whose determination might have had a better effect than the endeavours of the lords of the admiralty; and he also objected to that part of the intended address in which the house would pledge itself for the extension of the code of criminal law, as he did not think that the existing laws were inadequate to the present purpose. When the address had been voted, the premier moved for leave to introduce a bill corresponding with the purport of the message. The persons, he said, who had stimulated the seamen to act in so disloyal a manner, were the worst of traitors, and merited exemplary punishment; but, as it was difficult to ascertain, in a legal view, the nature and extent of such practices of artful seduction, he would merely consider the crime as an aggravated species of misdemeanor, and would propose that it should be left to the discretion of a court of judicature, to inflict, on such seditious instigators, the penalties of fine and imprisonment, or the punishment of transportation, as circumstances might require. Serjeant Adair contended, that these inflictions would be too lenient, as the offence was equal to the most heinous species of treason, and deserved death in its most horrid form. This sanguinary suggestion, however, did not meet with the approbation of those who had strong sentiments of humanity; but, in the progress of the bill, it was ordained, that death should be the fate of those who should 'actually endeavour to induce any one, in his majesty's land or naval forces, to make or commit any traitorous or mutinous act whatever.' In consideration of this increase of the rigour of the bill, it was declared to be only a temporary measure, adapted to the critical exigency of affairs. Another bill was brought for-

ward, by which it was decreed, that, when the lords of the admiralty had pronounced any ships to be in a state of mutiny and rebellion, whoever should have the least intercourse with the men belonging to such vessels should suffer death, and that all persons voluntarily remaining on board should be adjudged guilty of piracy and felony. Sir John Sinclair deprecated the ill consequences which might attend such impolitic severity; but the attorney-general was of opinion, that the clauses were dictated by justice, and that the best effects were likely to flow from such measures. The two bills were quickly carried through both houses, and sanctioned with the ready assent of the sovereign.

Proposals of accommodation were made to the king by the delegates, before they knew of the enactment of these bills; but the court disdained to enter into any negotiation with those usurpers, and trusted to the measures which were taken for starving the mutineers into a surrender, or for enforcing it by an attack. They sustained an occasional diminution of their strength by the retreat of different ships, which, though exposed to a cannonade, effected their escape. Divisions ensued among them when the new acts had been communicated to them, with a proclamation which intimated that the commissioners of the admiralty were empowered to accept the submission of those who were disposed to sue for mercy; and, though the leaders exerted themselves for the promotion of strict union, their endeavours had little effect. The crews of several ships declared their intentions of returning to their duty; and, by these, the union flag was hoisted, instead of the red flag, the symbol of the seditious confederacy. On the 9th of June, the attempts which were made for an escape produced great confusion; and some mischief ensued from hostilities between the retiring and the remaining ships of war. Taking advantage of this contest, many of the merchantmen and colliers escaped from that detention to which they had been arbitrarily subjected. The delegates now resolved to try the efficacy of another appeal to the crown; and they contented themselves with requesting that the officers who had been dismissed as obnoxious to the seamen might not be re-instated, and that the whole body of mutineers might receive a full pardon. But the court insisted on unconditional submission.

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The resolute conduct of the court, and the preparations for an attack of the rebel fleet, at length intimidated the insurgents into a total forbearance of ulterior contest; and the leaders thought only of the means of escaping the vengeance which they dreaded. Being eagerly desirous of making an example of the president Parker, the government offered a reward of five hundred pounds to those who should apprehend that daring mutineer. He failed in an attempt to make his escape; and, on the 14th of June, he was seized in the Sandwich by a party of soldiers, having been previously secured by the crew. He was conveyed to the prison of Maidstone; and other delegates, with many of the less distinguished seamen, were also confined. One of the leaders of the confederacy shot himself before he was apprehended, to avoid a more ignominious death. In some of the ships, many of the men were still refractory; but, by sending troops on board, and taking other steps, the officers of the fleet restored order and discipline.

A court-martial being appointed for the trial of the offenders, Parker was arraigned on the 22d of June. He was accused of having treated his superiors with disrespect, contempt, and disobedience, and of having produced or encouraged a mutiny among the seamen. Admiral Buckner, being brought forward as a witness, deposed, that, when he went on board of the Sandwich in May, he found the officers dispossessed of their authority; that Parker delivered into his hands a list of pretended grievances, and announced the determination of the seamen to retain the power which they had assumed, till all grounds of complaint should be removed; that his flag was soon after taken down without his orders; that, when he was inquiring, on shore, into the delinquency of two marines, the prisoner entered the room abruptly, and, telling him that his power was at an end, carried off the two men; and that, in the conferences which he had with the refractory seamen, he generally found Parker acting as their leader.

From the testimony of other witnesses, it appeared, that Parker exercised his power in an arbitrary manner, domineering over the sailors, and punishing them with occasional flagellation; that, when the *Repuise* endeavoured to escape into the harbour of Sheerness, he commanded the crew of the *Director* to fire at her from all the decks; and that he was guilty of other illegal and mutinous acts.

In the defence which he read to the court, he alleged, that he had studiously laboured to repress the discontent and the clamours of the seamen when the mutiny arose; that he was constrained to accept the office of president of the committee of delegates, by importunities which he could not resist; that he had made use of his authority, as far as his efforts would avail, for the purpose of promoting an accommodation, not of inflaming the contest; that he did not give orders for firing at the *Repulse*; and that the acts of power imputed to him proceeded from the injunctions of the committee.

This vindication not being satisfactory, it was declared that the charges had been fully proved; and the prisoner was condemned to death. He received this alarming denunciation with coolness and intrepidity; and expressed his hope, that his fate might be deemed a sufficient atonement to his country, and that all his comrades might be indulged with the royal clemency. He was hanged in the *Sandwich*, on the 30th of June; but his humane request was not granted; nor was it consistent with the demands of justice, or with the purpose of deterring others from similar practices, that he should be the only victim. Seven mutineers, selected from the crew of the *Leopard*, suffered death on the 10th of July; and others, belonging to different ships, were also executed.

All parties united in a reprobation of the conduct of Parker and his confederates. Their mutiny, indeed, was highly criminal; and their delinquency was aggravated by the calamitous state of the realm; for such proceedings, at all times mischievous, must be particularly dangerous when a nation is involved in war with a powerful and malignant enemy, harassed by interior dissensions, and nearly exhausted in its resources by a continuance of the most severe exactions and the most exorbitant prodigality.

Having forbore to interrupt our survey of the mutiny, by the mention of any of the intervening parliamentary transactions, except those which took their rise from that remarkable event, we now enter upon the consideration of the other proceedings of the legislature.

The failure of former attempts for procuring the dismissal of Pitt and his chief associates, did not prevent the

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duke of Bedford from making a similar effort. On the 30th of May, he assigned his reasons for urging the peers to address their sovereign for that purpose. The war which had been so eagerly prosecuted, he said, had been so far from producing the effect desired by its advocates, that it had even strengthened and established that republic which it was intended to subvert. It had been so egregiously mis-conducted, that an unprecedented consumption of treasure had served only to evince the futility of ministerial endeavours. It was not, however, a just cause of regret, that a war undertaken on improper grounds had proved inefficacious, as a restoration of Gallic despotism was not a very desirable event. — He proceeded to observe, that the conduct of the cabinet, in point of negotiation, was equally deserving of censure, with the mismanagement of the war; and that the measures of internal administration, instead of atoning for other acts of delinquency, were grossly invasive of the constitution, and calculated for the annihilation of the liberties of the people. — He then animadverted on the disordered affairs of finance. The premier, he said, paid no regard to prudence or oeconomy. He had endangered public credit, in an alarming degree, by his repeated demands upon the bank; and his financial proceedings were a tissue of extravagance, deception, and confusion. — He dwelt on such other topics as furnished grounds of censure; and drew from the whole a confident conclusion, that nothing but a change of men and measures could save the nation from ruin.

The duke of Grafton supported the proposition with warmth and energy; and he, as well as the duke of Bedford, declared, that, if the motion should be rejected, they would discontinue their parliamentary exertions, as useless and unnecessary. The earl of Guildford and the marquis of Lansdowne enforced the expediency of agreeing to the motion, or taking some similar step; but lord Grenville and the lord chancellor reprobated the proposed interference of the house, and imputed the most dangerous views to the advocates for the address. A majority of above six to one at length exploded the duke's motion.

In the house of commons, an attempt had previously been made by Mr. Fox, to procure a repeal of two acts which, in the opinion of his party, were highly disgrace-

ful to the administration of Mr. Pitt. He condemned the act for extending the law of treason, as oppressive and iniquitous; and that which related to seditious meetings, as equally unjust and unconstitutional; but these statutes were defended by serjeant Adair, though they were inconsistent with the principles which that senator formerly professed. Other members opposed the repeal; and so unpleasing was the motion for that purpose, that a majority of 208 quickly dismissed the application.

The propositions of Mr. Grey for a reform of the parliamentary representation, produced a more interesting debate. After an eloquent preface, the outlines of the plan were sketched. In the number of members for counties, it was not the intention of this reformer to propose any other difference than an augmentation of the list to 113. The election of two representatives for each riding in Yorkshire, and other inconsiderable additions, would, he said, quickly provide for this increase. But, to make the representation more distinct, he would divide each county into two parts, each of which should return one member. He would also make the right of voting more general, by an admission of copy-holders, and of lease-holders above a certain rent and term of years, to that privilege. With regard to the elections for cities and boroughs, he would establish the right of suffrage in one uniform description of persons, namely, house-holders subject to taxes, in proportion to their number. By these means, the sense of the people would be more accurately known through the medium of parliament, than it could be under the present system, which, from the partial limitation of votes, and the exertion of sinister influence, could not properly be called 'a full, fair, and free representation of the commons of Great-Britain.' There was another point which he thought worthy of the serious attention of the house. This was the restoration of triennial parliaments; a measure to which no real patriot could reasonably object, as those assemblies, in compliance with the spirit of the constitution, ought not only to be *free*, but also *frequent*. If these suggestions should influence the house to agree to the introduction of a bill on the subject, he did not wish to have it completed in this session, but would leave it to the mature consideration of the members in the summer recess. As the subserviency of the parliament to the views  
of



of the court had been attended with pernicious consequences in former reigns, and, in the present, had reduced a flourishing kingdom to the verge of ruin, the necessity of a reform, he said, was strikingly evident to all who were not blind to the true interest of their country, which, without the adoption of salutary schemes of prevention, would be sacrificed, beyond the power of rescue, by the rashness and incapacity of the ministerial rulers.

When the motion for a bill of reform had been seconded by the zeal and vehemence of Erskine, the first lord of the treasury stated his reasons for opposing it; reasons, which he himself, if not in an official situation, would have indignantly condemned. He argued, that the chief feature of the plan, the grant of a right of voting to householders, would alter the whole frame of representation. Variety in that respect, he said, had been considered by the most judicious persons as highly expedient. True representation consisted of a happy mixture, differing in particulars, yet corresponding in the main object. Experience had confirmed the utility of this system; and it was therefore absurd to introduce, in lieu of it, a scheme which did not promise equal advantage. The people, he thought, were sufficiently represented; for, though some populous towns sent no members to parliament, the interests of the inhabitants were as much regarded by that assembly, as if they deputed many senators. The new scheme, besides being unnecessary, was peculiarly inexpedient and dangerous at this crisis, when the advocates of *the rights of man*, and the applauders of French innovation, were watching every opportunity of accelerating the subversion of the British constitution. The adoption of the proposals now suggested would forward the treacherous aims of those who, under the pretext of liberty, concealed the most extravagant and licentious views. The individuals whom this plan would content were comparatively few; and, as they had not even petitioned the house upon the subject, it would be a ridiculous instance of super-erogation to grant spontaneously a favour which was not apparently desired by the public. On the other hand, considered as tending to facilitate the aims of the republican societies, the motion was not merely absurd or unreasonable; but it was pregnant with the most alarming consequences and the most formidable mischiefs.

The abuses of the prevailing system were properly exposed by Mr. Sheridan, in answer to the ill-founded assertions of lord Hawkesbury, who had spoken in opposition to a reform, and in support of the existing grievances; and Mr. Fox, after stigmatising the apostasy of the minister, conjured the house to assent to a temperate reform, rather than incur, at a future period, the risque of being compelled to adopt it. On a division, the house concurred with the premier, by a majority of 165 votes.

A sense of the inutility of all endeavours to stem the torrent of ministerial influence, prompted Mr. Fox and some of his associates to declare, that they would desist from obtruding their opinions on the house. They hoped to augment, by such forbearance, the odium which their triumphant adversaries had excited; but their conduct had not the effect which they wished; for it was ridiculed by the friends of the court; and, among those who were deliberately anti-ministerial, nothing could aggravate the odium which they justly entertained against the mis-conductors of the national affairs.

Soon after the enactment of the two bills which arose from the naval disturbances, the affairs of the bank were discussed by the commons. The resolutions of the directors of that society, stating the expediency of a continuance of the restrictions imposed in the former part of the session, were submitted to the house by Mr. Pitt, who declared his satisfaction in being enabled to affirm with truth, that, though it would be imprudent for the bank to resume its payments in cash, its circumstances were considerably improved. A bill was prepared for a prolongation of the term of suspension; and the house, deeming the measure necessary, gave a ready assent to it.

The objections which had been made to some of the taxes voted in the spring, were so strong and general, that the minister consented to abandon the augmentation of the duty upon advertisements, and also to give up the new tolls. These defalcations, and some modifications which he adopted, diminished the estimate of his second budget in the sum of 660,000 pounds. To provide for this deficiency, he moved, that, on the 30th of June, an additional tax should be paid for every horse employed in the concerns of agriculture; that pepper should be subjected to a new duty

on



on importation, and coals on exportation; and that individuals should pay annually for the use of clocks and watches. The produce of these duties, added to new impositions upon the Scottish distilleries, he thus estimated:

Horses	£150,000
Coals	14,000
Pepper	15,000
Clocks and watches	200,000
Scottish spirits	182,000
	<hr/>
	£561,000

The new duty on horses, and the increase of the customs, were disapproved by Mr. Sheridan; and he divided the house upon the former tax; but only eight votes appeared against it. He recommended a tax on pleasure-grounds, pineries, and hot-houses, and other gratifications enjoyed by the opulent; but Mr. Pitt alleged the great difficulty of adjusting and levying such an impost.

To complete the provision for the deficiency above-mentioned, some additions to the national burthens were proposed on the 7th of July, and sanctioned by the house. These were new duties on male servants, and on horses kept for pleasure, besides an exaction of 20 *per cent.* on the assessed taxes.

In the speech with which his majesty closed the session (on the 20th of July), he signified in strong terms his satisfaction at the conduct of the two houses; and certainly, if any parliament ever merited thanks and praises for an uniform acquiescence in the royal will, such compliments are more particularly due to the present. Whether the people have reason to concur in the same acknowledgments, is a point of easy determination.

After the prorogation of the parliament, one of the democratic societies proposed to hold a deliberative meeting in the fields near the Veterinary College, alleging that such a procedure was consistent with the law. The party having assembled, three *tribunes* were erected; and a remonstrance addressed to the king was on the point of being recited: but a proclamation for a dissolution of the meeting was read by order of sir William Addington; and some of the leaders were taken into custody.

In North-Britain, the attempts for enforcing a new act relating

relating to the militia, were opposed by the inhabitants, who affirmed that the regulations were oppressive. Petitions were prepared in different counties, to procure a release from the operation of this statute; and, as the aversion appears to be general, the application will probably be successful.

During the session, the court had indicated a desire of putting an end to the war, if the French would accede to reasonable terms. After the association of the new third with the two councils, and the appointment of Barthélemy to his directorial office, it was resolved that a plenipotentiary should be sent to France for a renewal of negotiation. A letter from lord Grenville, proposing a treaty, was politely answered by De la-Croix; and the scene of conference was fixed at Lisle. Lord Malmesbury was again deputed as the negotiator on the part of Great Britain; while the French nominated Letourneur as the principal minister who was to treat for their republic. Both parties thought proper to avoid a premature disclosure of the particulars of the successive conferences: but there is reason to believe, that a restitution of the ships taken at Toulon (and perhaps an indemnification for those which were destroyed), a dereliction of the principal settlements wrested from the Dutch, and the grant of Gibraltar to the Spaniards, were peremptorily demanded by the French, and, either totally or in part, rejected. These disputes, however, might have given way to a pacification, if Pichegru and his friends had continued in power: but the success of the triumvirate gave a new turn to affairs; and, after two months of negotiation, lord Malmesbury was disgraced by a second dismissal from France; an event which affords a melancholy prospect to a suffering nation. How long we may be able to support a war which might easily have been avoided, we shall not pretend to decide: but, if it must still be prosecuted, we have no prospect of ultimate success under the auspices of the present cabinet.

Before the commencement of this unfortunate negotiation, sir John Jervis (who, in consideration of the victory which he obtained over the Spaniards in February, had been created earl of St. Vincent) had, for some weeks, harassed the Spanish allies of the haughty republic, by blocking up the important harbour of Cadiz. He at length resolved to bombard the town; and rear-admiral Nelson was employed



ployed to super-intend the operations. A bomb-vessel being placed within 2500 yards of the walls, the shells were thrown with vivacity as well as with precision. The Spaniards having sent out a great number of gun-boats and launches to an attack, the English quickly repelled them; and a second bombardment ensued; but it was more productive of temporary alarm than of real mischief. The rear-admiral was afterwards detached to the isle of Teneriffe; and, having reached the vicinity of Santa Cruz on the 24th of July, he ordered about nine hundred men to attack that town in the night. They were saluted with so copious a discharge of cannon and musquetry, that the attempt was extremely dangerous; but they dislodged the enemy from one post, and marched against the citadel, which proving too strong to be taken by a *coup de main*, they retired with precipitation. About two hundred and fifty men were killed, wounded, or drowned, on this occasion.

### IRELAND.

Of the conspiracy (or what others declared to be only a scheme of reform) which was discovered in Ireland, some particulars were communicated to the commons of that kingdom, on the 10th of May, in a report from the secret committee. It was stated, that the society of United Irishmen had a systematic organisation; that it consisted of a gradation of illegal committees, whose departments were precisely marked; that revolutionary schemes were deliberately arranged by these pretended reformers, who, from a small number, had augmented their party to 100,000 men; that, though the arms which they possessed were not proportionate to the number of individuals, they had a considerable stock, and even some pieces of cannon; and that they entertained such sentiments and views of democracy, as threatened the total ruin of the constitution.

Though this conjuncture seemed to many a very improper time for proposing a parliamentary reform, Mr. Ponsonby, who was of a contrary opinion, recommended a fundamental improvement of the system of representation, by a considerable extension of the right of suffrage, and other regulations. Mr. Grattan contended, that the alarming situation of the country furnished a strong reason for the adoption of the proposed reform, as so patriotic a measure would

would secure the attachment of all moderate and well-disposed persons, and detach them from all association with those who merely *professed* similar views, but who, in reality, had formed schemes which tended to the production of disorder and anarchy. All reformation, however, was disapproved as unseasonable; and the house disposed of the question by an adjournment. Mr. Grattan and some of his friends soon after seceded from parliament; and the former, in a nervous address to the people, alleged the servile dependency of the senate on the crown as the justification of his retreat. Though we admit the fact which he stated, we doubt the propriety of the secession.

Instead of giving way to a reform of parliamentary abuses, the court thought proper, by an increase of pay, to encourage the soldiery to act with spirit in the cause of royalty. As not only the navy, but also the army of Great Britain, had been indulged with such an augmentation, it was, indeed, reasonable, that an additional allowance should be granted to the troops of the sister kingdom.

The tumultuous state of the northern and other parts of Ireland still continued to alarm the friends of government. Conflicts occasionally took place between the soldiery and the mal-contented, who fought with daring obstinacy: depredations, and even murders, were not infrequently committed by those who styled themselves *defenders*; and a state of dreadful insecurity prevailed, between licentiousness on the one hand, and military rigour on the other.

Those who were called out to oppose the disaffected, were, in some instances, persuaded to join them: but a check was given to this practice by the execution of four men belonging to the Monaghan militia. Others, who had taken the oath of the society of United Irishmen, repented of their conduct, and escaped punishment.

A promise of pardon from the crown to such as should speedily take the oath of allegiance, and return to their duty, had a considerable effect in quelling the commotions. Multitudes were induced to make declarations of submission; and some, not content with those professions, betrayed such as were still refractory. Many of the conspirators are still detained in confinement; but others have been



been admitted to bail. Some of the offenders have been compelled to enter into the naval service.

A mixture of coercive and conciliatory measures at length restored peace and order. The lord lieutenant and the ministerial party exulted in the success of their endeavours, and applauded the general loyalty of the people; but the grant of some of the demands of the moderate party would be the best method of evincing the gratitude of the court for the zeal of popular attachment.

The parliament was prorogued on the 3d of July; and a dissolution soon followed. The new elections have been attended with general tranquillity; and it may be thought useless to add, that they are highly favourable to the interest of the court.

### HOLLAND.

After a long series of deliberation, the Batavian convention, on the 30th of May, completed a constitutional code for the republic. When it had remained for some time unconfirmed, the primary assemblies met for the determination of the grand point, whether it should be accepted or rejected by those for whom it was framed. It was at length annulled by a great majority. It will therefore be the first business of that convention which has been recently elected, to prepare a constitution better adapted to practical utility.

A considerable fleet was equipped by the Dutch, in the summer, to assist the authors of their revolution. But the vigilance of admiral Duncan has been so efficaciously exerted, that their armament has been confined to the Texel.

### SPAIN.

The interruption of the Spanish commerce, by the cruises of British ships, and the blockade of Cadiz, occasioned great dissatisfaction among the merchants, who presented to their sovereign a memorial of complaint; but he did not think proper to order his fleet to risque an attack. As the stagnation of trade rendered their capitals, in a great measure, useless, he proposed, that they should gratify him with a loan, on proper security. He obtained a large subscription at Cadiz; but the merchants, in other maritime towns, were less willing to accede to the application.

The Spaniards not having been able to obtain Gibraltar by the negotiatory endeavours of the French, it is probable that they will attempt the recovery of that fortress by arms, as they may depend on the vigorous assistance of their allies  
in

in such an enterprise. They have long had an army near the isthmus; and we may, perhaps, soon hear of the commencement of offensive operations.

Sensible of the expediency of checking, by a mild sway, that revolutionary spirit which is particularly hostile to despotic monarchy, his catholic majesty gratifies his people with occasional indulgences, calculated to render them content with their situation. The gravity of the Spanish temper will prevent an imitation of the innovating enthusiasm of the French; but the time may not be distant, when the re-establishment of the *cortes* may be demanded, with a firmness which may silence refusal.

### P O R T U G A L.

The storm which threatened this declining realm has been averted by negotiation. The prince of Brasil, who acts for the queen his mother, was encouraged by the British court, with the promise of pecuniary supplies, to oppose the enemy with resolution; but, despairing of success, he sent the chevalier d'Aranjo to sue for peace; and, on the 10th of August, a treaty was signed at Paris. By this agreement it was stipulated, that the Portuguese, besides the forbearance of all co-operation with the enemies of the republic, should not grant the permission of entering their harbours to any of the armed ships of the belligerent powers, beyond the number of six for the larger ports, and three for the smaller; and that the sale of prizes should not by any means be allowed. By another article, the limits of Guiana were settled in favour of the French.

### I T A L Y.

The changes which this country has sustained, have spread consternation among the Italian princes. The king of Sardinia finds great difficulty in preserving the tranquillity of his dominions, amidst the widely-diffused zeal of innovation; and he has, at different times, arrested a great number of persons on the charge of seditious machination. Many of his soldiers have deserted; and he knows not how far he can depend on the service of the remainder. By strong measures, however, he has suppressed the commotions which arose at Asti and other towns: but the vicinity of the new Lombardian republic fills him with a constant dread of disturbance.

The grand duke of Tuscany is equally alarmed; and he has posted troops in his frontier towns, to counteract the propagation of French principles. The pope and the king  
of



of Naples are also in a state of apprehension; and seizures of suspected persons are frequent in their dominions.

The administrators of the Lombardian or Cis-Alpine commonwealth are desirous of forming one large republic of all the provinces in which the revolutionary rage has prevailed; but the rulers of the Cis-Padane state have signified their objections to such a coalition; and the Venetians and Genoese wish to remain under distinct governments. After some deliberation, Modena and other territories have been added to the Cis-Alpine state; and Romagna has been annexed to the Cis-Padane republic.

## SWITZERLAND.

Some differences have occurred between the French and the Swiss, respecting the territory of St. Gall, the navigation of the lake Lugano, and other points; but they have not been productive of a rupture. An insurrection of the inhabitants of the Valteline gave some alarm to the cantons, as it was apprehended that the mal-contented would transfer their allegiance to the Lombardian government. Buonaparte, however, far from encouraging them to renounce their connections with the Helvetic confederacy, has obtained favourable terms for them by his mediation.

## GERMANY.

The long delay of the conclusion of a definitive treaty with France, has kept the empire in a state of anxious alarm, lest the integrity of the Germanic body should be ultimately violated. The proceedings of the Prussian despot have not contributed to allay the uneasiness arising from this suspense; for he has seized the city of Nuremberg, and threatens other encroachments on established rights.

The emperor, taking advantage of the revolution at Venice, sent troops in June into Istria and Dalmatia; and the invaders met with rapid success. Other parts of the Venetian dominions were also added to the Austrian possessions, with the consent or connivance of Buonaparte.

## RUSSIA.

The moderation of the Russian emperor induced him to form the idea of a partial re-establishment of Poland as a separate state; but, being unable to prevail on the courts of Vienna and Berlin to concur in the measure, he abandoned all thoughts of it.

A new treaty of commerce has been concluded between this potentate and the king of Great-Britain. In one of the

the articles, it was stipulated in general terms, that the subjects of the contracting parties should not pay higher duties than *other nations* on the importation or exportation of their merchandise; but it was afterwards declared, that *European nations* alone were to be understood.

### TURKEY.

The grand signor is harassed with insurrections in some of his provinces. That which has broken out in Rumeli (the ancient Romania) more particularly alarms him, as the rebels are so near his capital. The inhabitants of the Venetian islands near the coasts of Albania and the Morea having imbibed a democratic spirit, he has reason to dread a revolt of his Grecian provinces; and a considerable diminution of his extensive empire may, perhaps, speedily be effected.

### EAST-INDIES.

Some new regulations, both judicial and commercial, have been enacted by the parliament for our settlements in India. Among the former we may mention the reduction of the number of judges; and the latter chiefly respected the permission of foreigners to carry on a regular trade with those dependencies of this country. The resolution (before mentioned) of sending the marquis Cornwallis to India, has been relinquished.

By recent accounts, we have been informed of a sanguinary contest between the English and the turbulent rajah of Cotote, in which the former sustained some disadvantage; but it was at the same time announced, that the dispute was on the point of being accommodated.

### WEST-INDIES.

The late incidents in this part of the western hemisphere have not been so advantageous to the British nation, as those which we had occasion to mention in the preceding Appendix.

With a confidence of success, which was encouraged by the reduction of Trinidad, the two commanders who had executed that scheme of conquest (Abercrombie and Hervey) failed towards Porto-Rico, and anchored off Congrejos Point on the 17th of April. The smaller vessels of the squadron having entered a bay near the principal town, the troops disembarked amidst a trifling opposition from the enemy. Preparations were then made for forcing a passage into the small island on which the town stands. As a strong castle



castle commanded the entrance into the harbour, the Spaniards maintained such a communication with different parts, that the town could only be attacked on the eastern side; and, before a competent approach could be made to the fortifications, it was necessary that a *lagune*, which formed the intervening channel, should be crossed. Redoubts and gun-boats defended the passage; and, behind the former, the Spanish troops were entrenched. All the efforts of the invaders could not enable them to accomplish their purpose of passing from the great island to the small one. They could not long support, and still less could they silence, the fire of the works; and, though they bombarded the town for some days, the shells had scarcely any effect. It was therefore resolved, that the enterprise should be abandoned. Great order and regularity attended the retreat; and four Spanish field-pieces were carried off, while some pieces of the British artillery were left on the island. The number of persons killed, wounded, or missing, amounted to two hundred and twenty-five. Before this expedition, captain Pigot had taken or destroyed many small vessels on the western side of Porto-Rico.

In the neighbouring island of Hispaniola, hostilities continued to rage. Simcoe, the commander of the king's troops on that station, detached colonel Dessources against the enemy with 2000 men. This officer, having dispersed an ambushed party with small loss, assaulted with success the post of Boutillier; and that of St. Laurent was also taken. After several conflicts, the detachment (on the 17th of April) reached the works which the French had with great labour raised near Grénier; and, with little difficulty, the post was seized. The neighbourhood of Irois was the scene of more important incidents. Rigaud, with some of his best troops, made a fresh attempt upon that post. Twice were the assailants repulsed with considerable loss: but the attack was vigorously renewed; and the garrison would have found the preservation of the place impracticable, if a reinforcement had not opportunely arrived. A sally was now made with some effect; but the post was still threatened by the persevering foe, who hoped to reduce it by a regular siege. It fortunately happened, that captain Rickett, about this time, was passing Cape Tiberon with La Magicienne and two other vessels. Judging, from the preparations in Carcasse bay, that Irois was in danger, he entered the bay without hesitation, made a fierce attack, and captured or sunk the transports and store-ships, to the great joy of the garrison.

The commander in chief afterwards prepared for the reduction

duction of Mirebalais; a service in which he employed brigadier Churchill. The French were easily dislodged from an advantageous post which they had seized with a view of obstructing the march of their adversaries; and the place was quickly taken. An opportunity being now afforded for the relief of St. Mark, a detachment was sent for that purpose; and the besiegers were compelled to retire. In the defence of this post, the courage and conduct of the marquis de Cocherelle were eminently distinguished.

## NORTH-AMERICA.

The continuance of the misunderstanding between France and the United States occasioned an order for the meeting of the congress in May; and it was then resolved, that a renewed attempt should be made to restore harmony by negotiation. Disputes also subsist between the Spaniards and the Americans, who accuse each other of encouraging the Indians to hostilities. The prudence and circumspection, however, of the rulers of the republic, will probably prevent an eruption of the flames of war.



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